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THE SUN SETS ON THE SOVIET EMPIRE -



- A SPECIAL
REPORT FROM MOSCOW



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COVER PICTURE: The sun sets on the
statue of Lenin in central Leningrad April
1990.

IN PURSUIT OF EXCELLENCE

WELCOME to the improved new-look *Vanguard*. The first British Nationalist journal ever to feature a full-colour cover and, at 32 pages, a full one-third bigger than our last edition. A further advance in fulfilling our role as the in-depth quality "flagship" periodical supporting the National Front and thus enhancing the Party's political and intellectual credibility and hence effectiveness.

Initially the new bigger, better *Vanguard* will appear on a quarterly basis, but as our circulation and the number of contributors to *Vanguard* continues to increase we intend to appear more often. But we will not sacrifice quality for quantity. We will not pack our pages with rambling stale screeds of brain-numbing superficiality and predictability, nor with endless elderly reprints from journals of yesteryear for the sake of notching up our issue number, if nothing else fresh or original, every month.

Instead we would rather wait until we can offer the sort of incisive, innovative, in-depth and above all interesting and illuminating magazine we hope our readers are coming to expect of *Vanguard*.

To the growing band providing this - fresh, keen young writers and seasoned Nationalist veterans who are alike coming to find in us a worthy vehicle for their views, news and talents - our thanks. Keep it up. To the rest of our readers - if you want a more frequent *Vanguard*, the remedy is in your own hands. Help build our circulation - subscribe now! And if you have any areas of specialist knowledge relevant to Nationalism - start writing for *Vanguard*.

As a further part of our general "moving up a gear", we have reshuffled our editorial team to make best use of the time and talent available. From this issue, Steve Brady takes over as Editor, responsible for gathering the quality copy we hope characterises our magazine, whilst Tom Acton as Assistant Editor will be free to concentrate on the business and production side of *Vanguard*. In this he will be aided by another step forward: the acquisition of new computer technology outlined elsewhere in this issue.

In all these advances, we have one aim - the pursuit of excellence. Our aim is to combine talent and technology to put into your hands in the service of our Cause the best - in both appearance and content - Nationalist magazine in British history. With your help, we will achieve this aim!

REPORTING FROM RUSSIA

VANGUARD is a British Nationalist magazine, whose first concern must therefore obviously be our own nation, Britain, and her peoples. But we have as racial nationalists a wider commitment to the welfare of the White Race as a whole. Therefore we make no apology for our heavy coverage in this issue of current, and potential future, events in Russia. Coverage based - another *Vanguard* first - on a first-hand account from our man on the spot: our Editor Steve Brady has just returned from a factfinding visit to Moscow and Leningrad.

For Russia's future matters to us all as White people. Not simply for what has died there; though the collapse of Communism is certainly the most significant event so far in the second half of the 20th Century. But for what might be born. Shorn of her entanglement with the non-Russian principalities of the crumbling Soviet Empire, Russia herself is the biggest, in population, land area (for Russians occupy not just most of European Russia but also Siberia and are the majority in Kazakhstan) and natural resources, and hence potential wealth, of all the world's White nations.

In the past, by shielding Europe again and again from the hordes of Asia, Russia has many times saved the White Race. In the future, by rediscovering and bringing to fruit her rich Nationalist heritage, Russia has the size and potential power to save our Race once again. As such, despite Lithuania, we cannot be and are not indifferent to the present plight of our once and possibly future ally.

Fiction?

LOVE THY NEIGHBOUR - BY ORDER!

IAIN WILSON

SUPPOSE, let's say, that you are sitting in the front room of your own home set in its pleasant surroundings when, without even a polite knock on the door, a complete stranger walks in.

You're surprised, no doubt. Indignant. You might even, if you aren't a liberal minded half-wit, be a little angry.

And just suppose this stranger announces that he likes the look of your home and all its amenities, and that he wants you out so that he can take up residence. No doubt, as he pushes you out of your own front door, you really begin to see red.

But just as you are about to grab the intruder by the scruff of the neck and throw him into the nearest gutter, you discover that standing on the doorstep is a politician. An earnest, persuasive politician with a head full of everything but brains and a voice that drowns out all reason.

He tells you that he, as your elected parliamentary representative, has invited the stranger to come from some far-off foreign shore and has offered him your house and all that goes with it. He also tells you that a new law has been passed under which you are not permitted to throw the intruder out on his wretched ear - despite the fact that he's stolen your home, wears funny clothes and has deplorable habits. What's more, this law says you have to love the blighter, forgive all this little foibles and help his mates to take over your neighbour's place next door.

Just suppose!

Having read thus far, no doubt you think I'm out of my skull. 'Rubbish,' you say. 'Whoever heard of such a dotty storyline? That sort of thing doesn't happen in real life.'

THINK

But doesn't it? Just stop and think for a minute.

First of all, though, in place of your comfy little surroundings, put your own country. For your home, substitute your town. Instead of your neighbour, think of the next nearest town. And finally, rather than one invading stranger, imagine hundreds of thousands of strangers. Millions, in fact. All of them aliens who don't speak your language unless it suits them, who don't have your manners or culture or way of life, and who in their secretive hearts aim to oust you from your birth-right. In moments of unusual candour, some of them will even tell you so.

That fantastic storyline isn't all that much of fantasy after all, is it? In reality, it's been happening for the last twenty years and

more. It's still happening and unless there are radical changes in the way we run our country, it will go on happening.

There are many towns in Britain like the one in which I live and in which my ancestors have lived for generations. I can't call it my town any more, because it isn't. Not all of it, anyway. Large parts of it have been exclusively occupied by the unwelcome strangers, who, incidentally, are breeding at an alarming rate and spreading remorselessly into areas which have so far managed to avoid the infection.

And between ourselves, these aren't just strangers with funny clothes, inexplicable habits and the worst instincts of a multinational take-over group. They are a greedy, highly organised secret society whose religious brethren throughout the world have an unenviable reputation for fanaticism, savagery and, historically, bloody conquest. Moreover, they are people who arrogantly assert that they have no intention of even considering integration into the society which gives them a home far better than anything they could have hoped for had they stayed where Nature intended them to be.

As poor Mother Russia discovered to her cost, they are also totally untrustworthy and disloyal.

Find yourself facing a war against some other nation who shares their remarkable religion - which God forbid - and you quickly learn that the strangers within your gates will energetically support the enemy, defect and go over to his side. Tomorrow they'll start shooting at you.

It happened in Afghanistan.

Our strangers' brethren in Azerbaijan have recently turned on their own next door

neighbours whose sole crime is that they are of a different religion, thrown some of them off the top of buildings, beaten up old men and grandmothers, behaved with incredible ferocity. One of their leaders has cheerfully announced in a filmed interview that, if the Armenians who have spent their lives in Azerbaijan don't leave, there will be a reign of terror. Someone else - or it may even have been the same monstrous spokesman - said that the problem had nothing to do with nationalism, that it was merely a question of religion.

NEIGHBOURS

Some neighbours!

As for my fictitious politician . . . Well, he's not fiction at all. Everybody knows him. He might well be a politician, national or local. Or he might be one of those so-called liberals, most of whom have short-sighted eyes that can't see farther than the next waffling committee meeting, and brains that you or I would be ashamed to display in public.

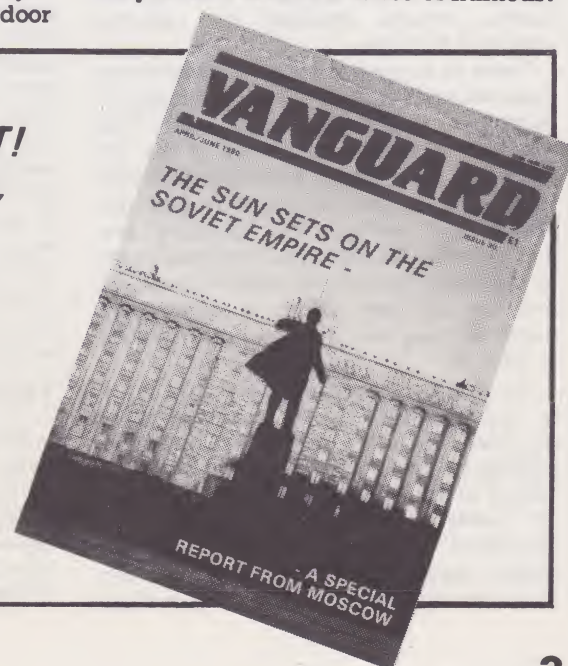
Then there's that remarkably odd law, which says that you can't throw out the intruder, that you have to grin and bear his occupation of your home, and that you have to respect him for doing it. They call it the Race Relations Act.

The writers of the crazy, unfiction scenari outlined above are successive elected British Governments.

You have to say one thing for them: they have a hell of a sense of humour.

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At The Crossroads

RUSSIA TODAY has the atmosphere of a beehive the day after the queen has died. The workers wander aimlessly, the intricate social mechanism, which none really care to keep going any more, runs listlessly down to a stop. Yet there is expectancy in the air too. Soon, from the cocooning cells in which they have long slept, the new queens will emerge, and contest the heartship of the hive.

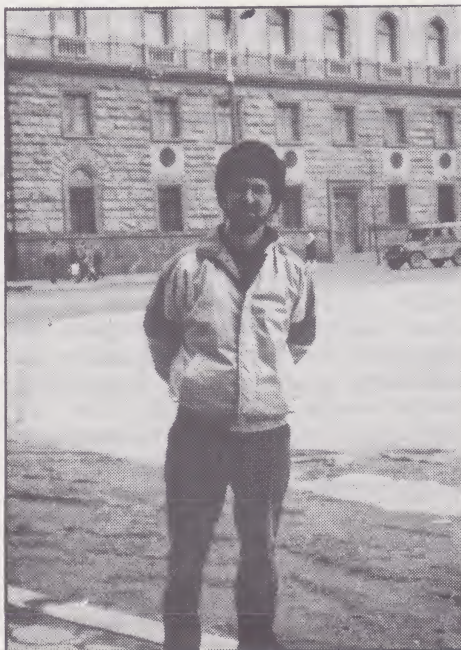
In the streets of Moscow and Leningrad, the soldiers and the police still swarm. But to little purpose any more. The "black market", once furtive, operates openly on the Leningrad streets. Outside the city's main bookshop, *Dom Knigi* on Nevsky Prospekt, and in the heart of the capital, across Gorky street from Pushkin Square and outside the grand and ornamental Arbatskaya Metro on Kalinin Prospekt, dissidents openly sell the proliferating duplicated journals of a dozen opposition groups, from Trotskyite to racial nationalist.

Journals which once would have circulated, if at all, as underground *samizdaty*, those involved risking years in a labour camp, now carry the name, address and phone number of the editor. Russians who not five years ago shied fearfully from foreigners now swarm around them, offering everything from "military watches", "Russki souveniry" and changing money, to outspoken and often bitter criticism of the regime, Communism and the society in which they live.

Not that the black market in currency is worth bothering with any more - the official exchange rate for the rouble has collapsed from R. 1.06 to the pound to R. 9.87 in a few months. At the airports, the customs and Interior Ministry troops who once meticulously checked foreigners' possessions in and out of the country now lounge around smoking and waving everyone through.

There is a general air of slackness and listlessness, tinged with expectancy. Something is going to happen soon. The question is, what? The failure of the old system is everywhere apparent. In a rich land, with talented European people, the shops are half-empty. Queues are everywhere - for fresh fruit, for beer, even for teapots. If two people stand in the street and one of them opens a carrier bag, dozens throng round to see what is about to be sold.

No-one, as far as one could tell, believes in Communism as a political ideal anymore. On the giant buildings of Leningrad, the tired old slogans still stand: "Glory to the working class!", "workers of all lands - unite!", "Forward with Leninism!" and so on. But no-one seems to bother replacing the lights in them when the bulbs fail, any more, so after dark a few



Vanguard Editor STEVE BRADY reports from outside KGB Headquarters, the Lubyanka, Moscow.

isolated Cyrillic characters spot the sky above the dark street corners, on which the workers stand in groups, talking, discussing, arguing.

In Moscow, the slogans on the building proclaim a different creed: "Enjoy Coca-Cola - Cokel" lights up Pushkin Square, opposite "Macdonalds!" (with a Soviet flag surmounted - in triumph? - by the "Big Mac" logo), and the buses carry commercial advertisements for Western sunglasses (surely about as relevant to grey Moscow as icecream in Baffin Land!) In both cities they queue to buy not just teapots and booze but posters of Samantha Fox and Sabrina - and Michael Jackson. And the longest queue of all, dwarfing that for Lenin's Tomb, is for a Big Mac and Fries in Pushkin Square.

FIGURE OF COLOUR

After seventy years of drab greyness, even Ronald MacDonald is a figure of colour, and light, and life. Or so it seems to many Russians at the moment. They too believe that because Communism has lost the Cold War, Capitalism must have won. Instead of building Socialism, the

important social task now is to equip every Soviet citizen with a Sony Walkman and a Prince cassette. To pay for which Russia must be sold off to Wall Street and Tokyo ASAP.

Yet, for all the greyness and the Gulags, the poverty and the terror and - resented by most thinking Russians, it seems - the endless, dinning chorus of stupid intelligence-insulting lies doled out day after day, year after year, decade after decade by increasingly corrupt *nomenklaturi* bosses who knew they were lying to an increasingly cynical public who knew it too, for all the evils and follies of Communism, by swapping it for Capitalism the Russians would be making an evil bargain. As the more thoughtful among them, for Solzhenitsyn down, realise.

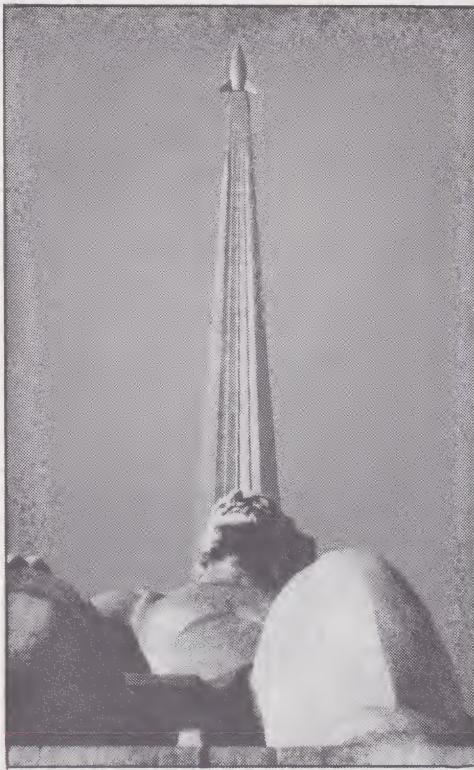
For, now it is no longer a threat to us all, one can see that Communism was not entirely bad. Indeed, much that was bad was there before 1917: the bureaucratic police state, the massive State ownership of land and industry, the restrictions on internal movement and still more on travel abroad, the whole tendency to what Marx called Asiatic despotism.

In many ways 1917 was as much Russian as a revolution. Since 1917, Communism has given Russia materially law and order - little old ladies are not mugged, partly because there are no immigrants - import of Coloured labour on a huge scale is a Capitalist vice - and partly because the people, even teenagers, are well-behaved.

In contrast to the filth-strewn freak show that is central London, the streets are clean, until recently free of graffiti, the people are respectably if not richly attired, no dossers or beggars lurk in shop doorways.

Even the Moscow Metro is a showpiece - clean, spacious, frequent trains running on time between stations which are veritable cathedrals of marble and chandeliers, their walls and ceilings adorned sometimes with magnificent mosaics depicting inspiring scenes from Russian national, not in the main Communist, history. As you wait the couple of minutes for the next train you can behold Yuri Dolgoruky founding Moscow, Dmitri Donskoi riding forth to smite the Tartar race-foe, Kutuzov standing indomitable as Moscow burned and Napoleon retreated.

Every Muscovite gave a day's work to build what they still proudly see as *their* Metro. To thus bring a glimpse of beauty and glory into the everyday lives of ordinary people ordinarily commuting to work on the Tube bespeaks a mentality not



The Cosmonautics Memorial, Moscow, commemorating Konstantin Tsiolkovskii, Father of the Russian Space Programme.

altogether ignoble.

And today, for all the shoddiness and the shabbiness, the shortages and the queues, everyone enjoys the basic necessities, food, housing, free medical care. It should, of course, be made clear at this point that the "Marxists" of the East have for some decades had little in common but the name with those of the West. There are no loony "Libs" in Russia - the antics of Britain's Labour Councils would cut little ice - though their authors might end up digging much salt - east of Brest-Litovsk.

For example, homosexuality is a serious offence contravening Article 121 of the USSR Criminal Code, whose penalties are a good deal harsher than those of Thatcher's feeble Article 28! And Russian schools promote Russian heroes, culture and values, not those of Africa and the Punjab.

KEPT ALIVE

Spiritually, Communism for all its often bloody brutality has kept alive in the Russian people something - nobility of spirit, cultural pride, national awareness - the West has largely lost. The Russians as people seem more alive, more individual, more filled with character, as well as generally kinder and more friendly, than the mind-and soul-rotted drones on our side of the crumbling Curtain. They also nurture a deep, burning patriotism and love of the Motherland matched in the West only in such embattled outposts as Ulster.

Culturally, instead of lounging around soaking up American TV trash ordinary Russians go out to museums and art galleries, or walk in the countryside. No doubt they could be corrupted into gawping at US brain-rot on the box - but

hitherto the State very wisely has denied them this dubious delight.

Thus in Leningrad's magnificent Hermitage one may see an immaculately uniformed Soviet Army officer showing a pretty girl round the paintings, a group of earnest young people discussing a sculpture, ordinary working-class Army and Navy cadets spending their free time absorbing our European heritage. And Yank tourists inanely gawping as they chomp gum, the Negroes amongst them visibly bored, their Walkmen blaring, chattering Japs giggling; the contrast is illuminating.

PURPOSE IN LIFE

The reason for that contrast is not far to seek. The society of the East tried to imbue its members with a purpose in life, a common dream, a vision, a hope, a sense of travelling together toward a new society, a new world. That that dream, that vision, that hope was empty, founded upon a fundamentally false understanding of the genesis of human nature, leading to the futility and failure the visitor sees in Russia today is a tragedy.

For it risks undermining in the mind of the Russian people the good that lies in teaching them that there were - and could be again, on a truer foundation - goals higher than their own petty self-gratification, that the collectivity - the society, the nation - which can live forever matters always ultimately more than the individual, who will surely perish.

That their lives had a meaning and a purpose, even the humblest, transcending themselves. That there was a point to it all. That people should work together as comrades in a community toward a common goal, rather than fight each other in competition for selfish ends. The common goal - Communism - is unattainable. But a better society than we, for example, live in is not.

And not all the Soviet State taught was a lie. Culture and art, and science, are worthy and honourable in themselves, not merely as ways of making money. The heroic paintings and sculptures of the Socialist Realists were better artistically than the meaningless self-indulgent daubings and lumps of Western



The benefits of Western 'freedom': Big Mac, Big Knockers and Coca-colonisation - queue for a Mac'n'Fries in Pushkin Square opposite the Coke advert is considerably longer than for Lenin's tomb in Red Square. Outside the Museum of Soviet Economic Achievement Russians queue to ogle Samantha Fox overfilling her mammary quota.



modernists, better above all because they served the common good, mobilising and inspiring the people in the sacred mission of social advancement.

A sacred mission embodied in the starward surge that sent forth the cosmonauts and the space probes and the space stations, a vision embodied in steel in the skyward soaring of the Tsiolkovski Cosmonautics Monument in Moscow. It was the wrong dream, and so it ended in failure. But it was not wrong to dream, not wrong to offer ordinary people a goal beyond themselves and their own little self-gratifications. All it takes is finding the right dream.

Capitalism, in contrast, has no dream, no vision, no ideology. Only the unlimited worship of unrestricted individual selfish greed, the glorification of self-gratification. Its "freedom" means only being able to do what I want, to make me "feel good". It is not real liberty to think and speak out freely for the good of society and the advancement of science, art, and philosophy - indeed the West punishes dissidence from the assumptions underlying society as effectively as ever the East did.

Western "freedom" is just a licence to be selfish. Selfishness pollutes the life of the individual - relationships are valued not in themselves but for what each side can get out of them for him or her self, the family is seen merely as a mutual-benefit association for the self-gratification of its members - Love and Honour are not valued in themselves, nor are children valued as the assurance of the Race's immortality, merely as a form of cuddly toy.

Everyone plots and schemes to compete, to "get ahead", to "make money", not to co-operate in the service of the community and the nation. Selfishness pollutes the life of society - art and culture are reduced to a lowest common denominator of profitability, the public brainwashed into buying mindless American Negroid junk jungle rhythms and the pictorial and literary equivalents.

They could equally be educated - as the Russians are - to value genuine Art, embodying higher values of Beauty, Truth, Nobility and Social Progress - but there is no money in that. Communism offered a false cause. But Capitalism offers no cause at all, beyond the self. And that is the greater evil.

AT THE TROUGH

George Orwell saw the leaders of the East turning themselves into pigs. The leaders of the West are turning us all into pigs, motivated by no higher or nobler motives than those of a row of swine shoving and grunting at the trough, their highest dream a gut-full of swill. Communism, however much it oppressed the body, failed to warp the spirit. Capitalism seeks to bribe the spirit to warp itself. Capitalism indeed pollutes, poisons and perverts everything and everyone it touches, it is evil in a way that Communism never was.

Offering a third way: dissidents sell in Leningrad's Nevsky Prospekt, poster in Moscow subways.



The distinction, to paraphrase Oscar Wilde, is that whilst both Capitalism and Communism were lying in the gutter, the latter, at least, was at least trying, however blurrily and wrong headedly, to look up toward the stars.

Capitalism revels in the filth, and seeks only to wallow deeper in it, in degeneracy and self-indulgence. Once basic needs are met, the material prosperity Capitalism offers is not the blessing the Russian in the queue for a teapot today imagines. As the Russians will find.

Theirs is still larely a Christian country, so perhaps Russians will hearken to that religion's founder's wisdom when he asked "What shall it profit a man if he gain the whole world, and lose his own soul?" That is the Devil's bargain Capitalism offers, to societies and nations as to individuals. If they take it, one day Russian hearts will be emptier than their shops are today.

Russia has suffered too much, and

achieved too much, to sell herself for a mess of plutocratic pottage. To sell her children into a bondage of the spirit more inwardly burdensome than any of the body, Capitalism's Gulag of the soul.

To see her ancient and proud culture sink into a swamp of cosmopolitan sleaze. To bespatter her streets with foul graffiti and tawdry posters extolling greed and its gratification.

To import the mugger, the child-molester and the share-shark - and no doubt the Coloured Immigrant - to pollute her society.

Mother Russia has served so long as a slave. It would be a tragedy indeed if she now sold herself into whoredom. Let her instead search the soul, not the body, of her society, and seek within herself a new dream, a vision not Eastern or Western but national, Russian, toward which to begin again, this time on the right path, her long march futureward.



Asiatic Tartars demonstrate in Moscow in April demanding to be let back into Europe.

The Nationalist Vision

STEVE BRADY

NOW THAT COMMUNISM is, as an intellectual force if not yet as an organizational entity, dead in Russia, what alternative do the Russians have to a leap from that frying pan into the Capitalist fire which would consume not merely their national freedom but their racial and hence national existence?

That alternative must, obviously, be some form of racial nationalism. But it must not, or should not, be merely somebody else's imported racial nationalism, any more indeed than ours in Britain should be. An ideology which places at its heart the nation above all else should shun cultist borrowings from other lands. Not from xenophobia, but because if nationhood is central to our thought, it follows that each nation's nationalism must reflect its own national, racial, and cultural heritage.

Whilst there are universal ideas - centred on the genetic origin of human social nature and on the desirability of maximising human cultural diversity and spurning economic materialism - each land and people must develop its own particular nationalism, something uniquely its own.

Does Russia have the basis for this? Is there a Russian equivalent of Chesterton, Belloc, William Morris, Jack London, Bob Blatchford, Jorian Jenks, Douglas Reed and all the other founders of our British Nationalist creed? The answer is yes, as Russians are themselves discovering as they emerge blinking from the Marxian darkness.

The foundation of Russian racial nationalism lies in the first half of the 19th Century with the intellectual movement called the Slavophiles. Worried by the growing influence of Western Capitalism and various Western internationalist doctrines among which Marxism was eventually to predominate, the Slavophiles looked to Russia's own national traditions for a radical alternative to both.

They found it in the ancient Russian agricultural commune, the *mir* or *obshchina*, comprising a group of family households communally owning their land and farming it as a co-operative. Each household owned the profits of its own labour, but all co-operated in major efforts such as bringing in the harvest or clearing new land for cultivation. This mode of ownership grew out of the Russian landscape and climate, vast forests and a short growing season.

Indeed, as Professor Richard Pipes, the leading Harvard historian of Russia observed "On the face of it, nature intended Russia to be a decentralized society formed of a multitude of self-contained and self-governing communities". The need to unite against the perennial

RODINA

"The emotional force of the word Rodina for . . . Russians is untranslatable. By the dictionary, it means native land, mother country, homeland, land of one's birth. Yet all of these fall short of the evocative power of the word in Russian.

"Rodina to Russians has the ring of . . . that singing devotion to country, unreasoning, unquestioning, unstinting, the way a mother loves her smallest child and the child blindly returns that love, a constancy and homage that makes the individual forget all the petty nuisances, harassments, inefficiencies, and entanglements of daily life, and proclaim his loyalty, take pride in it, merge himself somehow with the nation and find there comfort, confidence and a sense of community that nowadays eludes Americans and many other Westerners. (Rodina) evokes the blood attachment of Russians to their native soul and to each other. It captures the profound spiritual meaning that the nation has for the Russian psyche".

Pulitzer Prize-winning *New York Times* Moscow columnist Hedrick Smith, 1976.

Asiatic threat forced her to develop otherwise.

PROPER PATH

But now, the Slavophiles argued, with that threat banished, Russia could resume her proper path. They envisaged a land of

self-sufficient rural communes, with industry decentralised as *promysly* - traditional village cottage industries, a vision more practical with today's technology than it was 150 years ago. A land united by the spirit of *sobornost*, communality, into a Russian folk-community, imbued with the morality and traditions of the Russian Orthodox Church.

They also supported the *arteli*, workers' co-operatives set up amongst groups of craftsmen and artisans and which had survived to their day. They argued that Westernization brought "alienation" - a word popularised by the German philosopher Hegel, later used by Marx - and that Russians should seek to immerse themselves in what leading Slavophile theorist Alexis Khomiakov called the "living knowledge" (*zhivoe znanie*) of the Russian folk.

They also argued that the authority of the State (*vlast*) should be limited, and in particular that the communes working the land, the *Russkaya zemlya*, for which they had an almost mystical reverence, should be free to run their own internal affairs. Serfdom and landlordism should be abolished and the land given back to the people. Capitalism must not come to Russia, nor must State-monopoly Socialism.

They were revolutionaries, opposed to the Tsarist regime which they believed had, in the reign of Peter the Great, by imposing Western ideas alien to Russia, severed the mystical link between the Tsar and the people. The Frenchification of the Russian aristocracy under Peter's successors, which severed the link between nobility and the people and their culture, was also resented. They believed passionately in the Russian-ness of

The way forward - a workers' co-op cafe: a cut above Moscow's drab average eatery.



Russia's heroic defenders, past and present: **RIGHT** - heroic White Warriors stand unsleeping guard over the Eternal Flame of the War Memorial in Leningrad's Victory Square; **LEFT**: Sleeping unforgotten beneath the snow lie hundreds of thousands who fell in the heroic defence of Leningrad: the Nine Hundred Days; **BELOW RIGHT** - a Moscow cinema extols not Hollywood hype but the Motherland's defenders the film remembers Stalingrad: Below - Heirs to a proud martial tradition: soldiers march to take up guard in Red Square.



Russia.

And, of course, like almost every Russian apart from the Marxists, they bitterly resented the role of the parasitic, cosmopolitan alien Jewish moneylender and rent-collector.

British nationalists will of course see the marked similarity between the Slavophiles' ideas and those of our own G.K. Chesterton and Hilaire Belloc. Indeed the Russians seem to have hit upon ruralism and distributism independently, and almost a century before our thinkers did.

It is probably true that the utopian medieval Russia of peasant communes, before the Mongols came, is probably a rose-tinted perspective comparable with the delightful but almost wholly mythical medieval Catholic Europe of Belloc's *Servile State*. But such criticisms miss the point: whether a society ever actually existed in the past in no way precludes it existing in the future, and indeed we must

go forward, not back, in any case.

Russian nationalism took its next big step forward in 1869 with the publication of the eminent biologist N.Y. Danilevsky's *Russia and Europe*. To the internal Slavophile dream of a ruralist Russian Orthodox folk-community of commune and co-op Danilevsky added an external mission - Pan-Slavism. It was Russia's duty, he argued, not only to build such a uniquely Russian civilization but to unite within it her racial kinsfolk in a great Federation of the Slavic Nations.

Many of which at the time had to be liberated either from Western Capitalism as represented by the German and Austro-Hungarian Empires or from the brutal Islamic tyranny of the Ottoman Turk. Indeed, Constantinople, wellspring of Russian Orthodox religion and culture, must as a sacred mission be set free from the Turk, a mission still sadly uncompleted.

This in turn led Russian Nationalism to link up intellectually with some Tsarists,

who had long upheld the ancient doctrine of Russia as the "Third Rome" (after Rome and Constantinople, both fallen), whose mission it was to unite the Orthodox Slavic world. A distinctive Russian Nationalism, opposed alike to the Capitalism being introduced by the reactionary Tsarist elements and to the Communism spreading amongst elements of the intelligentsia, notably those denied by blood membership in any truly Russian folk-community, was emerging.

FINAL STRAND

It was in the first decade of the present Century that the final strand was added, with the melding of modern science and philosophy with the essentially hitherto religious ideology of the Russian Nationalist. This was the work of P.D. Struve. In the 1890's he had been the leading theoretician of the Marxist Social Democrats, but by 1905 he was firmly in the patriotic camp.

Avowing his intellectual debt to Nietzsche and Darwin, Struve argued that Man had an inborn "ineradicable need" to belong to an entity wider and longer lived than him or her self, and that only an ethnically, culturally and linguistically cohesive nation could satisfy this - an interesting presaging of the modern social-biological thought popularised by Robert Ardrey.

Struve supported the idea of liberating Constantinople and of a Pan-Slavic federal entity. However, he argued that this must be loose, with Russia as arbitrator and strongest defender from common enemies rather than overlord. He favoured independence, within such a loose Slavic grouping, for Poland and total independence for the non-Slavic Finns (both Poland and Finland were then Russian provinces).

Struve contributed to the Russian Nationalist journal *Moskovskiy Yezhenedel'nik*, which in the years before the First World War voiced prophetic concerns about the menace of "Panislamism", seventy years before the ayatollahs, and whose editor, Prince S.N. Trubetskoy, an ardent Slavophile, also held office in the Russian Government. Indeed, S.D. Sazonov, Russian Foreign Minister between 1910 and 1916, echoed the Nationalists' racial concern about Islam and the danger to Russia directly, and the White Race indirectly, should China become a united military power.

After 1917, Russian Nationalism went very deep underground in its homeland. "We are anti-patriots" proclaimed V.I. Lenin in 1915, proving it by packing his regime with a rabble of cosmopolitans whose bogus identities concealed such un-Slavic offerings as Apfelbaum, Greenbaum and Bronstein. It was not until the regime was in dire danger, in late 1941, that the pragmatic Stalin revived Russian Nationalism, rescuing the Orthodox Patriarch from a labour camp to

The heart and destiny of Russia: a typical country village north of Moscow



broadcast with him on the radio. After that, patriotism was no longer a dirty word, and Nationalism began to re-emerge.

By the mid-1960's Slavophile ideas had surfaced inside the Communist Party among the *Russiti* around Moscow Young Communist League leader Valery Skurlatov, who in 1965 circulated a manifesto speaking of the "cosmic mission of the Russian race", "the voice of the blood", "the duty to our ancestors" and demanding the sterilization of Russian women who "give themselves to non-Whites." Russian Nationalism also spread in the secret society *Rodina*, Motherland, within the Army.

Now Gorbachev appears to have lifted the lid, Russian Nationalism is emerging once again. Journals openly advocating a racial nationalist way forward for the Russian people abound and many of these are openly on sale on Moscow streets, and from the pre-glasnost "historical/cultural association" *Pamyat*,

Memory, is emerging a new National Patriotic Front.

Pamyat/NPF leader Dimitri Vassiliev argues that "In the past we Russians fulfilled our duty to the White peoples of Europe. We kept the Tartars and the Turks at bay. And Europe did not always thank us for it. Today the same thing is going on. Britain and France are being colonised by Africans, Indians and Arabs. Native people are being driven out, just as we Russians are, by an Asian invasion." (Ominously, large numbers of Vietnamese "guest workers" are being shipped in to European Russia as cheap labour - a taste of Russia's fate under Capitalism).

If the new Russian Nationalists can rediscover, as they are doing, their Slavophile ideological roots, their prospects look set fair. The Russians are a deeply patriotic, race-conscious people, profoundly imbued with a sense of national identity. As one would expect from social-biological considerations: nations are stuck together by a perceived outside threat and Russia, geopolitically positioned on an open plain with no natural defences, has faced more perceived outside threats than any other White nation.

Most Russians detest the Asiatics - their history is one of endless conflict with Asia - and are aware of the un-Russian nature of other influential ethnic elements. Provided the Russian Nationalists can build on their own political heritage a modernised vision of the Slavophiles dream of a ruralist, co-operative, distributist Russia, and thus offer a credible alternative to the Capitalism that otherwise looms over Russia and the reactionary neo-Stalinist Communism that fear thereof has driven some Russians to espouse, there is every chance that they will prevail.

At any rate, the race is on for the soul of the biggest, and in many ways one of the greatest, White nations. If the patriots win, Russia's ancient dream of bringing to the nations her own unique, inspiring vision may yet be realised.



"All animals are equal, but some animals are more equal than others": one of these cars outside a Leningrad hotel belongs to a member of the working class, the other belongs to a member of the Party of the working class. Guess which is which.



Damming the Chinese Flood

IN A RECENT article it was argued that the regular use of the referendum would be of great benefit in Britain. It was suggested that the referendum would enable the people to break the grip of a small, self-chosen elite which persistently thwarts what it knows to be the will of the English people.

The article was written in general terms. Fortuitously, though, the threat of a flood of Hong Kong Chinese offers patriots and nationalists a chance to use the referendum in the national interest. It is known that the mass of the British people are solidly opposed to the entry of the Chinese. We know, too, that the great and the good are equally determined that they shall be admitted.

So it is suggested that patriotic and nationalist parties should campaign vigorously for a referendum, to be binding on Government, before the matter is debated in the House.

We all know that Britain is grossly overcrowded and short of housing. She should shed several millions from her population, not seek to increase it.

Against the wishes of the native English, Britain has been converted into a multi-racial society. With immigrants from practically every population group in the world settled here, racial tensions grow ever more threatening and racial clashes ever more frequent and more vicious. To this olla podrida of mutually hostile races and creeds our politicians propose to add a huge number of Chinese.

XENOPHOBIC

The Chinese are one of the most xenophobic races in the world, and very sensibly so, as much so as the Jews or the Japanese. They have no intention of becoming assimilated into the British people. They neither like nor are liked by the other racial groups already here. We shall thus have Chinatowns spring up wherever they settle. It is inevitable that among the settlers will be members of the Triads and professional drug runners. Both Australia and New Zealand have found this to be the case. It will certainly happen here.

It seems that only massive public support - which we know would be forthcoming - can prevent the politicians from admitting thousands of unassimilable aliens and thus increasing racial tensions in an already tense country.

A successful referendum campaign offers several advantages to patriots. In the first place, it would prevent the flood of Chinese which threatens us. In the second, the knowledge and experience gained, plus the contacts made while organising the

NOEL HUNT argues we should push for a referendum on Chinese immigration from Hong Kong.

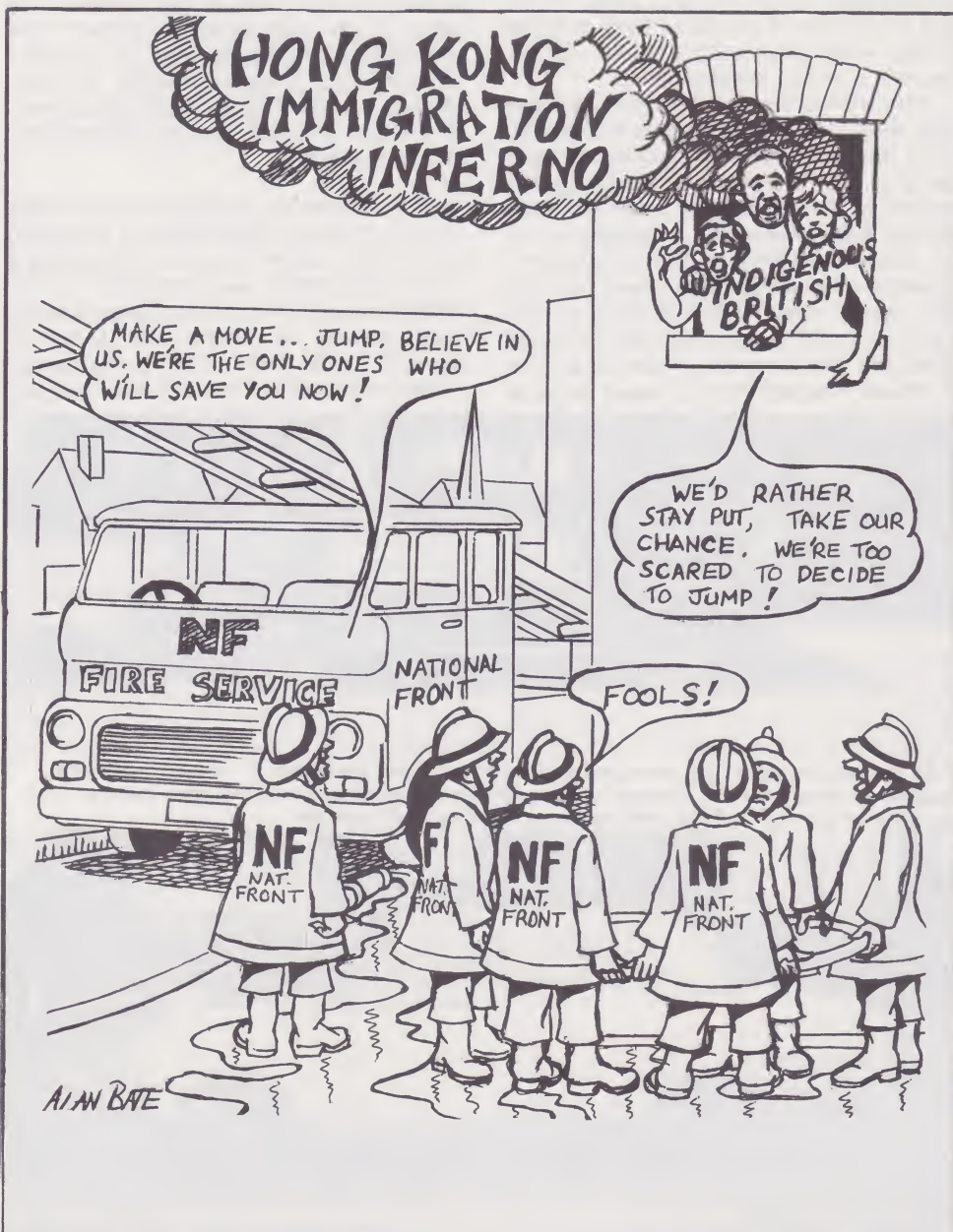
referendum, will prove invaluable when further and similar campaigns are undertaken. The public will have become used to the idea of the referendum. They will have noted, too, that the nationalist parties share their view on such matters as the multi-racial society, coloured immigration, membership of the Common Market and so on. This can only benefit nationalists.

It is worth repeating that a referendum campaign would be acutely embarrassing to all political parties. Nor would it be easy to counter. All parties carefully nourish the pretence that the will of the people is paramount, and that they are anxious to give

effect to this will. So that a nationalist push for a referendum would merely be attempting to ascertain the will of the people, and then to give it effect. What could be more democratic? What, too, could be more difficult for a professional politician to counter?

Politicians opposing a referendum - which means nearly all of them - would have to explain to the voters just why, although the will of the people is of course the highest law, in this particular case that will must not be allowed to prevail. Even a British politician might find this difficult. In a well-organised campaign they could not win. What a refreshing change this would be.

The issue of Chinese immigration offers patriots and nationalists a chance to help themselves, their cause and their country. It is suggested that they should seize this magnificent opportunity and exploit it to the full.



WHAT MAKES THEM TICK?

DICK CARDMORE

WE ALL KNOW mainstream politicians. They're the chaps with the nice accents, and a fancy line in rhetoric. They're the guys who mean, oh, so, well and whose handkerchiefs are always neatly folded in the prescribed shape in their breast pockets.

They're the Chancellors, the Ministers and the Under-Secretaries, the Prime Ministers and Presidents - they are our 'leaders'. But what motivates them? What makes them forego quiet family life for the flash of the cameras and the whirr of the tape-recorders?

Being a Racial Nationalist and an awful cynic I must say that I haven't got a great deal of faith in our comely leaders or their rickety social structure. But being also (I think) a reasonable person and one who likes to believe that good is more common than evil, I will add that I believe most of them genuinely feel that they are doing good.

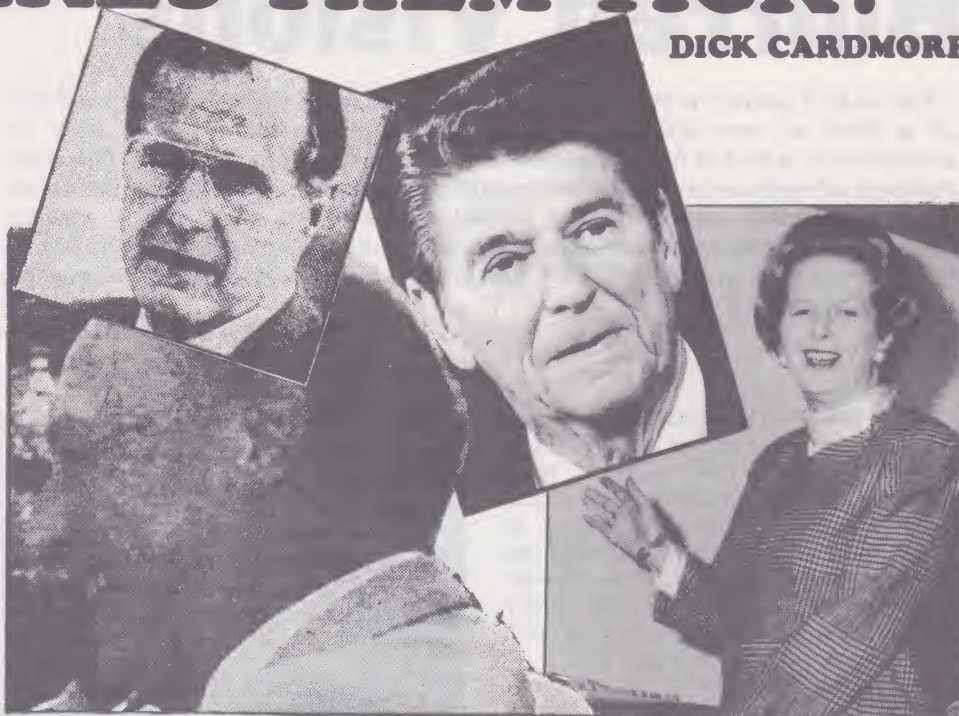
Take Margaret Thatcher - an intelligent Englishwoman - can she really be "evil"? (Read *Socialist Worker et al* for ongoing details of her diabolism) I think not. I believe her to be a rather sentimental grandmother-figure, who is more prisoner of dogma than an instigator of dogma, whose confabs with British Jewry are not crude attempts to win power and influence, but are more like a solidly Christian attempt at "doing good", helping establish "tolerance", "pluralism" and what have you.

And what of that avuncular President Bush, chubby Helmut Kohl, or alpine peasant Mitterand, or engagingly toothy Egon Krenz - or beer swilling Bob Hawke, the owlish David Lange - or 'B-Movie Ronald'? Are these average guys evil?

HUMAN NATURE

I don't think so. I'm not an aficionado of the "conspiracy" theory - rather I am a student of human nature, and all my theories are based on my experience thereof. I don't really believe in **subjective** good and evil - if it's good for me and my race then it's good - fullstop. I have my own theory of what makes politicians tick - the "human frailty" theory -

- People always seek to better themselves, financially or otherwise (so they should).
- Some people are more afraid of obscurity than of death (Read Orwell's *Keep the Aspidochelone Flying*).
- People's egos are very fragile, and require constant attention - just like a rose garden.
- People don't like to rock the boat
- Some people enjoy power (especially men).



f) Some people are lucky enough to be born into, and reared within, a comfortable environment. This protects them from reality. Many politicians are of wealthy backgrounds, and almost all live in nice areas, with nice people and surrounded by nice things.

These facts of life explain many things. Not just the politician's rationale, but also many other people's motivations. However we deal here with politicians specifically. To take my points in order:

- Politics is a nice comfortable way to make a living. It is also a tradition in many political families.
- What suburbanite doesn't have Walter Mitty dreams? Politicians are merely suburbanites who are trying to live their Walter Mitty dreams - politics can be glamorous and fun.
- Everyone likes to be complimented - and politics if you toe the party line can make you feel good, appreciated and envied at one and the same time. Combine public appreciation with a crusading zeal - ie. "I'm going to stamp out war/hatred/flu etc" and you have a heady ego-tripping brew.
- No-one likes to stick their head over the parapet, for fear of social snipers. Politicians tend to go along with received information (Racial nationalists go on **perceived** information - one of the big differences) because it's one of the easiest things to do. Thus the overall decline continues, despite a change of ruling party - no politician has the inclination to challenge widely held beliefs.
- Almost everybody would like to have a go at wielding power, if they are honest. Politicians feel a need to exercise power -

that's the only difference. And what limited power they do get they exercise as much as they can!

f) Certain types of people exist in a sort of plastic, sanitised bubble. Surrounded by comfortable furnishings, double mortice locks, entryphones, VDU screens and soporific media these human hothouse flowers become almost completely divorced from real life. What can Mrs T really understand of life as a milkman living in Bethnal Green? Almost nothing, that's for sure. Lulled, subtly drugged and rocked by soft images from the media they drift like lotus-eaters from one cotton-wool cloud to another.

TOOTHLESS LIONS

Many politicians believe, fervently, that what they say and do actually has a real effect on the world. Like a toothless lion, a paper tiger, a Napoleon on St Helena, they still believe in their puissance and importance. Indeed lacking any substance as people and power brokers their beliefs go, and sharp corners intrude, then they become embittered and careworn - both Woodrow Wilson and Churchill are examples of this.

No-one should envy the mainstream politician - mediating between pressure groups and keeping a civil tongue at all times take their toll on the psyche. And nobody should despise them either - it's really not worth the effort.

Picture them rather as sufferers from senile dementia - hopelessly and pointlessly grasping at straws, as the world they knew slips away from between their scrabbling fingers.

Blurred Visions

"Above all it seems to me that we have suffered too long from the imposition of a kind of non-descript, mediocre, synthetic, international style of architecture which is found everywhere - from Riyadh to Rangoon. Our own heritage of regional styles and individual characteristics has been eaten away by this creeping cancer, and I would suggest that the time is ripe to rediscover the extraordinary richness of our architectural past, as well as the basic principles which allowed our much loved towns and villages to develop as they did."

HRH The Prince of Wales
'A Vision of Britain'

AT THE MENTION of the name Prince Charles the hackles of the average Nationalist start to rise, I suspect. Is he not the wimpy face of ethno-masochistic liberal internationalism? A 'Prince of Wales' who might be better termed the 'Prince of the West Indies', as he appears to take a greater interest in the dusky denizens of our Inner Cities, than he does of the people of the Principality?

Such was the opinion of this reviewer: thus when *A Vision for Britain*, Prince Charles' personal view of the state of contemporary architecture, first hit the bookstands I didn't exactly rush to buy my copy. Only later, when it was collecting dust on the remaindered shelves did I see what he had to say.

To my amazement it's really rather good; thought-provoking not only on the subject of architecture, but also regarding the curious character of HRH, the Prince of Wales, our future Head of State.

So what is *A Vision of Britain* about? What does it have to say? Briefly it falls into three sections: firstly a lamentation of the destruction done to so many British cities, by so-called 'modernist' architecture; destruction done not only in the Fifties and Sixties, but continuing today. Even though the architectural profession may coyly hide behind euphemisms such as 'post-modernist' the same attitudes and principles still prevail, as Prince Charles rightly points out.

Secondly ten principles are suggested, which if implemented, would radically alter the quality of our built environment, thus, HRH cogently argues, enhancing the quality of life of all of us.

Lastly examples are given of the sort of architecture that HRH would like to see - architecture that would give us homes, rather than dwelling units, communities, rather than grim housing estates. Overall the book is impressively illustrated - the many drawings, photographs and paintings in it are well selected, and greatly enhance the text.

WRITTEN FROM THE HEART

Whether you like or loathe Prince Charles, whether you agree or disagree



TOM ACTON reviews Prince Charles's 'Vision'

with his views on architecture one thing must be granted about *A Vision of Britain* - it is written from the heart, and clearly represents what Prince Charles genuinely feels.

And what Prince Charles feels about architecture is, clearly, remarkably akin to the feelings of many a Nationalist on the subject. As the above quote indicates HRH inveighs against the internationalism of 'modernist' architecture, which denies each people their own unique, vernacular architectural heritage, and instead imposes the same bland uniformity on all.

Prince Charles' description of the destruction of London by an amalgam of architects, planners and developers sums up his feelings: "The London that slowly evolved after the great fire took more than three hundred years to build. It took about fifteen years to destroy." "There is no need for London to ape Manhattan. We already possessed a skyline. They had to create one." Some of the worst atrocities come in for a right Royal drubbing: "The National Theatre seems like a clever way of building a nuclear power station in the middle of London without anyone objecting" and "How amazing to think this excrescence, Mondial House, passed through any kind of planning process. Do humans work in there?"

London, of course, has not been the only disaster area in British(sic) architecture.

The planning disaster of Birmingham's Bull Ring is also deftly described: "Birmingham's city centre became a monstrous concrete maze where only cars felt at home. People were bound to feel lost. Cars were placed above people and people were placed one above another on concrete shelves".

But it is not just Prince Charles's specifically architectural criticisms and suggestions that many Nationalists will find themselves in harmony with. Consider also Prince Charles' views on the role of tradition within society: as he puts it in his introduction "I believe that when a man loses contact with the past he loses his soul. Likewise, if we deny the architectural past - and the lessons to be learnt from our ancestors - then our buildings also lose their souls. If we abandon the traditional principles upon which architecture was based for 2,500 years or more, then our civilisation suffers. Our lives may be dominated by contemporary forms of sophisticated technology, but we are also the heirs of something far greater. Deep down in our subconscious an uneasy feeling persists that there is something missing if we sacrifice ourselves on the altar of progress, and live and work in buildings which only reflect the technology of the moment." As he rightly concludes "Tradition need not rule out progress" - a principle that has applications beyond the field of architecture.

POLITICAL CONTROVERSY

Although Royalty customarily tries to keep itself out of political controversy difficult on a subject such as architecture, which affects all our everyday lives, not to let politics creep in.

Thus, on the one hand, Prince Charles writes "the vast, fortress-like Quarry Hill flats in Leeds, opened in 1938, were inspired by the heroic associations of the Karl Marx Hof . . . in Vienna". Do I detect a note of satisfaction when HRH notes that these flats were "demolished in 1978"?

On the other hand Prince Charles recalls a speech he made, at Mansion House in 1987, when he asked of the assembled leaders of Capitalism in Britain that "Surely here . . . was the time and place to sacrifice some profit, if need be, for generosity of vision, for elegance, for dignity; for buildings which would raise our spirits and our faith in commercial enterprise, and prove that capitalism can have a human face". Their negative response to this request is euphemistically described as an "interesting row".

Fascinatingly there are hints that the Prince leans towards both Distributist and decentralist, ruralist concepts. The quote "We are the people of England, that have never spoken yet" from G.K. Chesterton perhaps indicates where some of Prince Charles's influences have come from.

One of the principles suggested for improving architectural standards is that buildings should be made, where possible, from local materials: 'Let where it is be

what it is made of'. The use of concrete, plastic cladding, machine made bricks, etc from centralised production sources has brought a bland uniformity to our buildings - "We can no longer tell where we are".

Instead, argues Prince Charles, "Britain has to revive and nurture its rural and individual urban characteristics, based upon local materials. Perhaps there is even a case for re-opening some of our great stone quarries. . . This will in time engender an economic revival which is not dependent on centralised industries, but which is locally based".

In short Prince Charles argues much the same case, on an architectural level, as Nationalists would argue on a political and economic level. His analysis of the causes for the domination by the 'modernist' school of the contemporary architectural scene is also of interest, and has some obvious parallels in other fields.

Firstly 'modernist' architects have a self-perpetuating stranglehold over the profession; they dominate RIBA and other bodies, they are the focus of much uncritical attention from the media, and they control the curriculum for the training of new architects. Thus the self-righteous and know-all architectural establishment can indoctrinate each new generation with the idea that there is only one correct way of doing things - their way!

Secondly there is the economic imperative - the pressures from vested financial interests towards bland, cosmopolitan uniformity - the culture of the lowest common denominator that will make the quickest buck. To quote Prince Charles "The further I delve into the shadowy world of architecture, planning and property the more I become aware of the powerful influence of various interest groups".

One doesn't have to be a genius to spot the political parallel - a self-righteous know-all Establishment, which demands unquestioning obedience to 'liberal consensus' ideology and the financial clout of international capitalism hungry for global profit maximisation combine to make internationalism, multiracialism and materialism the dominant creeds of our time.

There has, of course, to be a catch to Prince Charles' vision - and there is.

Outside his beloved field of architecture, where Prince Charles has thought out his own opinions and has had the courage to express them, HRH lapses back into an unthinking liberal orthodoxy. Thus we have the obligatory picture of the Prince of Wales symbolically building a wall with a smiling West Indian bricklayer. ("No really, this isn't a staged photo - I always wear a smart shirt and tie when I'm bricklaying. . .")

More significant are his closing platitudes on "Western arrogance" and the need to "in all humility learn from our Third World neighbours". This is surely just another variant on the familiar liberal whine 'Whitey is always to blame', and it is wholly at variance with the rest of his book, which stressed the threat to our European architectural heritage from a cultural cosmopolitan blandness. The 'Western World', far from being to blame, is surely the first victim of the phenomena he rightly complains of.

Prince Charles no doubt has good intentions when he promotes multi-racialism, just as he has good intentions in the architectural field. But good intentions without wisdom are not enough - they may, or may not pave the way to Hell, but they certainly cause confusion.

Can Prince Charles explain how he can, so eloquently, argue against the imposition of bland, sterile international conformity in architecture, while accepting the political processes leading to the reduction of humanity to a deracinated, standardised mass?

Would HRH please explain why he is so keen to preserve the local character of our towns and villages by using local materials - "stone in Northamptonshire, timber in Hertfordshire, cob in Devon, flint in the Sussex Downs, brick in Nottinghamshire." - if the people in these towns come from every corner of the globe?

Are we to believe, Your Highness, that a town in Nottinghamshire will have preserved its character, built on its folk traditions, even if it be largely inhabited by Pakistanis, if it is built from the local brick?

What, Prince Charles, is the point in having *A Vision for Britain* if there are no British left anyway? I only ask because I'd like to know.

Perhaps we shouldn't be too hard on



ABOVE: "Let where it is be what it is made of". New homes in this Buckinghamshire village attractively utilise local materials. **BELOW:** Combining hi-tech with traditional building forms this house incorporates solar panels in its roofing.



HRH. The last thing the Establishment needs is someone who - because of accidents of history and birth beyond their control - will become our Head of State, actually thinking for himself. Who knows what harm to the status quo some maverick Royal utterances might do?

Thus Prince Charles, from an early age, has been taught not to rock the boat; rather to 'do good' according to the accepted canons of right and wrong - and as a well-intentioned person this is exactly what he has done.

To conclude: when the Prince of Wales doesn't think for himself, when he simply follows the line of political orthodoxy, he is capable of expressing opinions and beliefs as inane, at best, and as destructive of nationhood, at worst, as any Establishment politician.

Yet when he thinks for himself, when he escapes from the shackles, as it were, on a subject close to his heart, he is fundamentally sound - building on Britain's traditions to create a land to be proud of; a deep-rooted sense of pride in identity, local and national, shines through.

Perhaps our future King is all too like his future subjects. Would that they thought more for themselves too . . .



TIN TOWN - Modern architecture at its worst A Council estate in Milton Keynes apparently made of corrugated iron.

THE THIRD EXODUS

NOEL HUNT

IT HAS been well said that History repeats herself because we were not listening the first time she spoke.

Whether this dictum is true or not, there can be little doubt that history is repeating itself in Palestine. It will be recalled that during 1946-48 there was a massive influx of immigrants, Jewish in religion and Chazar in race, from Russia. This mass movement was made with the full, though covert, knowledge and assistance of America, Russia and Britain. Thus Capitalism, Zionism and Communism co-operated to create Israel.

The whole affair was beautifully planned and organised. From Russia, where a man could not leave his home village without a police permit, thousands of Jews were suddenly free to emigrate; something normally forbidden to any Russian.

To care for their needs once out of Russia, and to speed them on their way to the British Mandate in Palestine, the United Nations Relief and Rehabilitation Agency (UNRRA) was set up. U.N.R.R.A. was first headed by a U.S. Senator Herbert Lehmann, a fervent Zionist. He was later replaced by another Zionist Fiorello la Guardia.

The British general Sir Frederick Morgan, once on Eisenhower's planning staff, was detached to UNRRA in charge of "displaced persons". General Morgan soon found that UNRRA was being used to feed, outfit and transport vast numbers of Eastern Jews across Europe and towards Palestine.

General Morgan reported this fact to his superiors. Senator Lehmann accused Morgan of being anti-semitic - even then one of the most damaging accusations which could be levelled at anyone. General Morgan denied this, but repeated what he had discovered. For his pains, and for not realising where real power lay, he was sacked by la Guardia, now head of UNRRA. The British government stated, untruthfully, that Morgan had been retired at his own request. Morgan's statements were confirmed in November 1946 by a House of Commons Select Committee which reported the flood of Russian Jews "amounting almost to exodus" which had spilled out of Mother Russia. The Select Committee was unable to say who the instigators were.

A War Investigating Committee which the U.S. Senate sent to Europe was less mealy-mouthed. It reported that "the heavy migration of Jews from Eastern Europe and the American Zone of Germany is part of a carefully organised plan financed by special groups in the United States".

In America, Secretary of State Forrestal and General Marshall were both sacked for drawing attention to what was going on.

In her book *The Wild Place* Miss Kathryn Hume describes how it was done: "... and then the Jews came ... they were classified as 'persecutees', the only Displaced Persons who got a special food ration. ... the Jewish D.P.

Police were in woolly green tunics with the Star of David on their caps ... the Jewish workshops (the former German labour camps) swung into swift production of fine woollen greatcoats, and stout leather shoes hobnailed for rough terrain. ...

Once inside the British Mandated territory in Palestine the immigrants went to work. On April 9th 1948 the Stern Gang and Irgun Zvai Leumi attacked the Palestinian village of Deir Yassin. In the words of New York's *Time Magazine* "they butchered everyone in sight ... the corpses of 250 Arabs, mostly women and small children, were later found tossed into wells".

Mr. Arthur Koestler was in Palestine at the time. He reports that the Arab population fled from Haifa, Tiberias, Jaffa and from the country, so that "by May 14th all had gone save for a few thousand". Such is the terror inspired in the Arab breast by the application of the ancient Judaic law as laid down in Deuteronomy. This law says that "thou shalt show no mercy unto them ... thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them".

This massacre resulted in the massive flight of Palestinians, fearing a repetition of this Talmudic violence. Land thus became available for settlement by Israelis. It left, too, an abiding fear of Israel, which becomes ever more intense as they see once again a massive exodus of those of Jewish faith from Russia.

Arab expressions of alarm receive little publicity in a pro-Zionist press and communications media. King Hussein of Jordan is sufficiently concerned by the influx to have held discussions recently with President Mitterand of France. We shall learn nothing of these discussions.

We are told that the influx to Palestine is caused by new restrictions imposed on Jewish entry to the U.S. Those who still believe in the Easter Bunny and the Tooth Fairy may think that a U.S. Congress would dare to impose such restrictions without the approval of the Zionist lobby in the States. Nobody else will find it credible. Not for nothing did Menachem Begin, terrorist and Israeli Prime Minister, boast that "We have many friends; we have the Christians of America".

The Arab world may well be nervous: the numbers arriving each month are said to be about 5,000 with an expected increase to 19,000 and with a total for this year of 230,000. It is reported that both Washington and Moscow have warned the Israeli government against settling immigrants in the occupied West Bank and the Gaza Strip. Such "warnings" are not intended to have, and certainly will not have, the slightest effect on what Israel does.

With vivid memories of Deir Yassin plus the sight of these new immigrants the Palestinians have reason to be uneasy.

To provide an ostensible reason for the exodus there have been vague Press reports of



An Israeli reservist guards the entrance to the West Bank village of Deir Ammar.

anti-semitism in Russia and Eastern Europe. This is exactly the explanation offered for the previous exodus from Russia. It was accepted as a satisfactory explanation then, and it certainly will be this time as well.

It is clear that Zionism was able to arrange, with Russian, American and British connivance, an exodus of Chazars of the Jewish faith to poulate the Palestinian mandate.

After World War 2 a second exodus was arranged to boost the population of Israel. Land was made available for these immigrants by taking that vacated by Palestinians fleeing as a result of the Deir Yassin Massacre.

We are now seeing History repeating herself yet again: the same massive exodus from Russia, the same well-founded Arab fears, the same bland dismissal of these fears by the West, the same disregard by Israel of Western disapproval. Will the result be another Deir Yassin?

Recommended further reading -

Crusade in Europe: Dwight D. Eisenhower.
The Forrestal Diaries, 1951: James Forrestal.
The Jewish State: Theodore Herzl.
Promise and Fulfilment Palestine 1947-49: Arthur Koestler.
Secret Societies & Subversive Movements: Nesta Webster.
The Wild Place: Kathryn Hulme.
Report of the House of Commons Select committee on Estimates, November, 1946.

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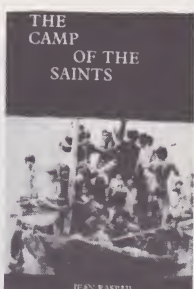
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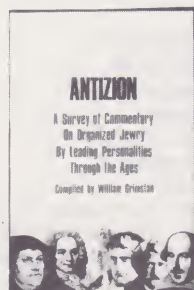
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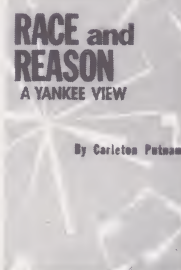
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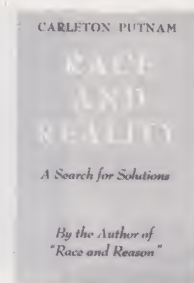
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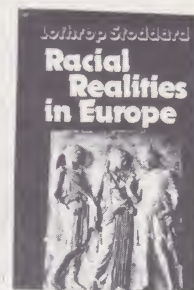


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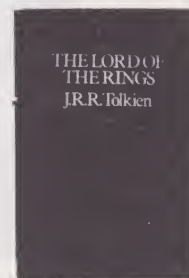
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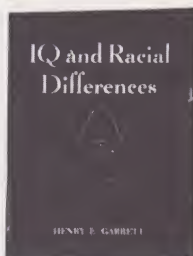
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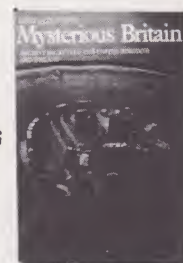
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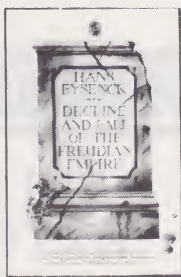
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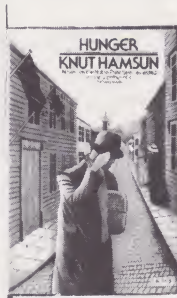
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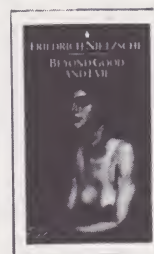
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Perversion, Headhunting, Dismembering - All In a Nigerian PhD.

STUDENT fraternities, like Oxford's Assassins or the Phi Beta Kappa-type groups at American colleges, are a common part of University life worldwide. So when Nigeria's Negroes emerged from the jungle and started aping White men, dressing up in civilized clothes, voting at the United Nations and so on, their universities too had to have fraternities. But they indulged in activities a bit more basic than getting beastly drunk in restaurants or staging "panty raids" on the co-eds' dorm.

For example, in one recent incident, described in Nigeria's respected *Newsweek* magazine, a student fraternity took exception to their colleagues boringly studying when they could be out having fun. So they burst into a lecture hall and riddled the swots with bullets, giving them a few swipes with axes and knives afterwards for good luck. One died.

In one typical incident, a woman student at the University of Benin was gang-raped by ten leading lights in the "Buccaneers" fraternity, who had been out "sailing" in a convoy of cars. Before being dumped she was shown the dismembered remains of a freshly-killed little boy in the boot of one of the vehicles. Ritual murder is indeed a regular part of Nigerian student life. One lecturer revealed a fraternity initiation ritual conducted in a cemetery in which the undergraduates concerned drank human blood and "danced like the fairies in *A Midsummer Night's Dream*". In another such student prank, a fraternity tortured their maths lecturer, whereupon the police found fresh human skulls and buckets stained from being filled with human blood.

Not that the police can do much. Although in the past two years torture, rape, acid-throwing, ritual murder and other light-hearted student pranks have been reported from half-a-dozen Nigerian universities, the fraternities concerned draw their members almost exclusively from sons of the rich, corrupt elite which governs Nigeria as the like does every Third World banana

republic. So Daddy sees young Sambo all right, bribing the police to drop charges and even using political influence to have expulsions reversed. As one graduate, Chineye Uzoukwu, clearly realised, like father, like son: "A chap has an idea of his father's salary and knows that the fleet of cars, the buildings and the holidays abroad are made possible by dishonest means." So why not have fun?

The founder of these bizarre and bloody student cults in Nigeria? One Wole Soyinka, whom some Swedes, their brains rotted by race-hating liberalism, saw fit to award a Nobel Prize. For his poetry, apparently, not his imaginative student pranks.



"Gimme ma PHDI"

THE EDITOR LETS OFF STEAM . . .

HORDES of Black immigrants are swarming across Britain, driving the native inhabitants out of areas they have lived in for uncounted generations, murdering them and even eating their offspring. Nothing is safe from the Black invaders, who devastate and wreck the localities they take over. The Blacks, originally brought in by rich Capitalists to be brutally exploited, have since been turned loose to rampage the countryside. It is now generally agreed that extermination is the only answer to this Black Immigrant problem.

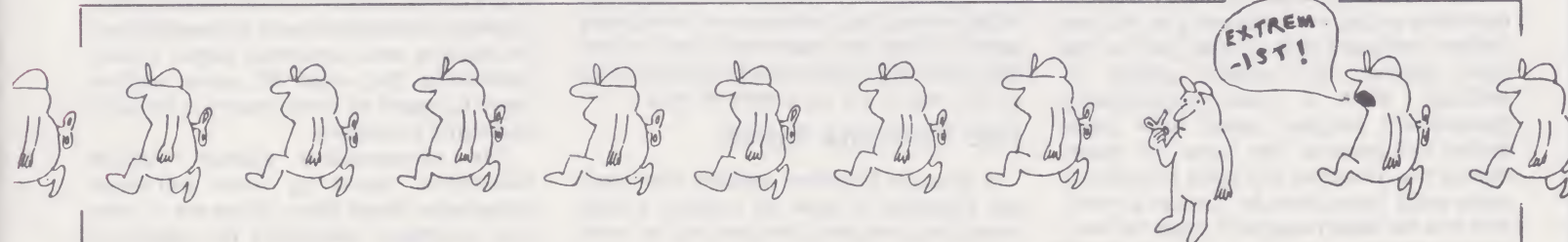
The Immigrants in question are mink. Vicious North American predators imported to fur farms to satisfy the desire of decadent dowagers to drape themselves in pieces of dead animal. Thanks to escapes, and misguided if well-intentioned releases by animal rights activists, the black, stoatlike creatures are now running wild across much of Southern Britain. They drive away, kill and in the case of the young even eat our native otters - thanks to wild mink there are now no otters in Devon's River Otter, for example.

According to Dr. Don Jefferies, a Chief Scientist of the Nature

Conservancy Council, mink are a major threat to the native British otter. They also upset the balance of nature in other ways, wiping out moorhen, water voles and fish and attacking rabbits, pheasants and farmers' domestic fowl. They are rapidly becoming a major Immigrant pest.

Yet the Ministry of Agriculture refuses to act. All it offers is a pamphlet on the Mink Menace, and a willingness to trap mink only if farmers and landowners pay the cost. As wildlife writer Robin Page puts it "The Ministry seems almost totally indifferent to environmental and conservation matters: it is production, or stopping production, that is its only concern. When the large, rat-like, South American coypu was loose in East Anglia, the Ministry spent thousands of pounds on its eradication, because it damaged crops".

The National Front, in contrast, believes that our wildlife is just as British as we are, and just as deserving of protection from Immigrants. An NF Government will finance and execute a total eradication programme for mink. They are another bunch of Black Immigrants we are better off without.



Where is Britain's Mondragon



"THERE'S no point in pretending that you can get a co-operative off the ground without putting in a lot of effort and hard work . . . the kind of qualities you will need include: a sense of responsibility, a high level of commitment, perseverance, and an ability to get on with others"
(Introduction to Workers' Co-operatives - a GMBATU View)

It is necessary to make this point at the outset as some people seem to be under the illusion that co-ops are a general panacea for our industrial ills.

One left wing Labour MP (Les Huckfield) suggested that any firm where the majority of workers voted for co-operative status should be granted it. This was not generally welcomed by the co-operative movement as it plainly underestimated both the depth of commitment required to run a successful co-op and the structural problems involved in converting a conventional joint stock company into a co-operative.

Furthermore, like all utopian socialists he fell into the trap of advocating an unrealistic programme of change. It would appear, at least to the writer, that the National Front has been in danger of taking a similarly utopian approach to this subject.

The modest progress made by the co-operative sector in this country in the last decade indicates that co-ops can be the right solution for certain groups of workers. With a more sympathetic government progress could have been faster, but perhaps the roots put down during the Thatcher era have provided a more solid foundation for further growth than the top-down approach tried by Tony

DAVE JONES reviews the progress made by British co-ops in recent years. What are the lessons we can learn?

Benn in the 1970's. Anything worth building takes time and instant economic solutions have a nasty habit of failing.

Research done by the Open University in the mid-1980's showed that while 15% of new co-ops come about as a result of redundancy, as many as two thirds are completely new ventures rather than attempts to revive the fortunes of existing concerns. This was an important development, as the habit of using the co-operative as a last ditch attempt to save ailing companies was bound to give co-operatives a bad name. After all, if they had failed as capitalist concerns while enjoying better access to investment than co-ops, they were high risk ventures and not a true or fair test of the co-operative idea.

THE PHOENIX RISES . . .

A group of Bradford workers who were not prepared to give up without a fight when the company they worked for went

bust in 1981 are an example of what can be achieved in less than ideal circumstances. The founders of Wilshaw Rainwear were confident that they could do a better job in attracting orders than their former bosses. The co-op was funded from the workers' redundancy money and obtained a grant from the local council to cover the cost of moving to a new site. It is not a large firm - in 1986 it employed forty people and had an annual turnover of £550,000.

The new company experienced problems in raising capital and felt that their growth potential has not been realized because of this. The prejudice against co-ops on the part of the big high street banks obviously needs to be addressed. The Mondragon Group avoided this by having its own savings bank. (Ian Anderson suggests two ways to improve the financial resources of co-ops in his booklet *Beyond Capitalism and Communism*: low interest loans and tax incentives". see p.24).

Nevertheless they survived the recession that destroyed their capitalist predecessor and have increased their share of the specialist textile market since. However, this growth was achieved in part by winning some important export orders, something that most NF policy makers seem to regard as unnecessary to Britain's economic prosperity.

The co-operative author, Robert Oakshott, speaking from personal experience states that: "there are at least two necessary conditions for starting a

new democratic, co-operative venture. One is that a majority of the prospective workforce should play an important part in getting it off the ground. The second is that through a meaningful capital stake each of the starting work-group should have an interest in the success of the enterprise which goes substantially further than next week's wages." (1978:102)

In the case of Sunderlandia, the co-op Oakeshott was a founder member of, there was a problem in that many of the craftsmen recruited by the company placed little value on the co-operative ethos and brought with them the "them and us" attitude prevalent among workers in capitalist firms. Another problem was that the libertarian instincts of the founding members resulted in a poorly defined management structure and this deficiency proved to be a serious one.

THE BENN CO-OPS

The point has already been made that failed capitalist concerns are not the best test of the co-operative idea, in the case of one co-op sponsored by Tony Benn, namely Kirby, three large capitalist companies had failed to make the plant profitable. So it was not altogether surprising that the co-operative venture failed too. On the positive side more flexible work practises than had been previously rejected by the unions were introduced, but many problems persisted - the most serious being the degree of overmanning - which proved fatal.

Meriden, the successor to the Triumph Motorcycles, showed a good deal of promise. For one thing it demonstrated greater commitment to the co-operative ethos than Kirby and even introduced a common rate of pay for skilled and semi-skilled operatives alike. This wage rate was in fact below that of the median for comparable workers in the West Midlands, yet their productivity rate was higher.

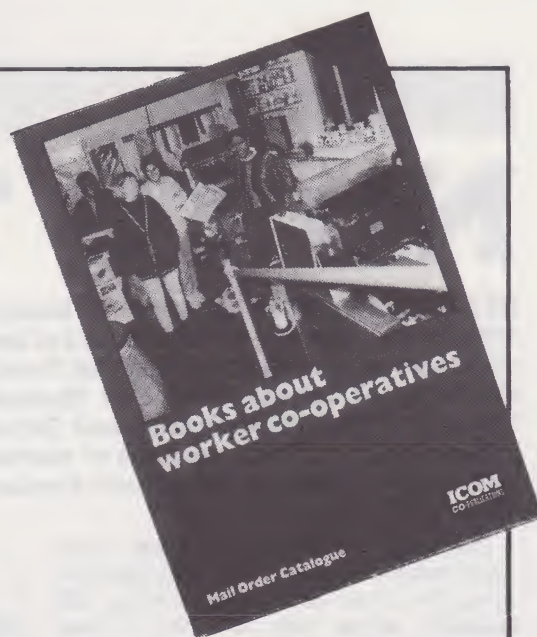
The co-operative's future was always uncertain, because it needed to develop new models to be competitive, but lacked the capital to do so. An important factor in the success of the Mondragon co-ops is the support network which provides both finance and expertise to new ventures. Co-ops like Meriden found themselves isolated and this will remain a handicap for all new co-ops until there is a substantial co-operative sector.

ADVANTAGEOUS

One distinct advantage co-ops based on common ownership (as defined by ICOM) enjoy, is that they are protected from the activities of asset strippers. In the past co-operative ventures with healthy balance sheets have fallen prey to such activities and raiders were sometimes aided by workers who succumbed to greed. To quote from the ICOM journal "Common ownership provides an effective system by which the wealth created by one generation... can be automatically passed onto the next generation without... risk of liquidation."

"Livingstone's regime also infected the London co-op movement with its looney pro-minority perspective".

RIGHT: A pamphlet of the Industrial Common Ownership Movement kindly includes one token White in its picture.



In the same issue of *New Co-operator* John Berry reviews the progress made in the ten years since the passing of the Industrial Common Ownership Act of 1976. Berry is no idle theorist, having gained his experience at the sharp end in a print co-operative launched when he and his colleagues were sacked.

He deplores the lack of investment in co-ops but is honest enough to concede that some of the limited funds made available by local Labour councils could have been better spent. Moreover, he highlights the high ratio of funds allocated to support organisations i.e. 'co-operative bureaucrats' as opposed to those actually running the businesses. In the GLC area the former accounted for a third of the available budget.

It would also seem that the Livingstone's GLC regime also infected the London co-op movement with its loony pro-minority (racial and sexual) perspective. As with the Green Movement, a number of Marxist opportunists have hitched their wagon to a rising star; although on the whole co-operatives have been spared the attentions of the hard left who tend to regard the whole idea as a compromise

with the capitalist system.

Many professional revolutionaries and trade union militants become so locked into the anti-capitalist role that their whole identity is threatened by a solution that removes the confrontational "them and us" structure. Whereas for nationalists, this is one of the chief attractions of co-ops.

CONCLUSION

While the co-operative idea has a great deal to offer, the NF should not fall into the trap of economic dogmatism. In my view it is a matter of "horses for courses" and within the national economy there should be room for co-operatives, nationalized industries and conventional private firms.

Ideological motives, no matter how well-meaning should not be allowed to harm the economic prosperity of the British people. No doubt the tone of this article will be regarded as over cautious by enthusiasts for the wholesale co-operative solution to the economy; however, there is little to be gained from making rash political promises.



EYES FRONT!

Newsletter of the National Front
Ex-Servicemen's Association

PO Box 760, London N17 7SB Telephone 042 6924 270 - 24 hours

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NO TO THE EEC!

IN LAST MONTH'S *Vanguard* Ted Budden argued in favour of closer links with Europe and the abandonment of our anti-EEC policies. It is of course right and proper that the National Front should re-evaluate its policies in the light of recent events in Eastern Europe and the successes of Nationalist parties in France and Germany. Political parties must move with the times and not remain so entrenched in one position that history passes them by. Who could have foreseen the current situation in Europe a few years ago?

The National Front has always been totally opposed to the EEC, but this does not mean that it is opposed to Europe. Mr Budden's article fails to draw a clear distinction between the two. The EEC is nothing more than the first step towards world government. What makes the EEC acceptable to some British nationalists is the thought that we are getting together with fellow Europeans.

But this will soon not be the case. Already Israel enjoys special EEC trading concessions, and Saatchi & Saatchi have been given the job of whitewashing the Turkish regime to enable it to "join Europe" within the next decade. The Internationalist idea of Europe will gradually be expanded beyond all historical or racial considerations. Already some Euro-fanatics are floating the scheme that certain North African states might be considered for membership!

DIFFERENT CONCEPT

This concept of Europe is totally different from those of nationalists in Britain who want closer links with the other nation states based on mutual respect and common heritage. Nobody seriously wants to open up our centuries-old running battle with France, nobody wants another global conflict with Germany. But this does not mean we have to lose our national identity and replace it with a plastic European one.

The fact remains that Europe and the EEC are two entirely different things. Britain is unique among the nation-states of Europe in two ways. Firstly it is an island; secondly it has given birth to five other white nations - America, Canada, South Africa, Australia and New Zealand. We have created these five white nation states and therefore we cannot cut ourselves off from them. No other European state is in such a position.

The fact that we are an island has in many ways shaped our development and national character. It has forced us to become a seafaring nation and it has sheltered us from many continental influences. The United States of Europe people realise this and that is why Euro-Tunnel is being pushed through despite massive financial losses. They know it will have a massive psychological impact on the British people to be physically linked to Europe.



KELVIN SANDERSON
continues our debate on the
Common Market and argues
for continual total NF
opposition to British
membership.

Mr. Budden mentions the referendum on Britain's membership of the EEC and the National Front's part in the campaign for a No vote. Yes, the people of Britain had a free vote, but can anyone name a single organ of the mass media that was not campaigning for Britain to join Europe? The *Daily Express*, which previously had taken an anti-Europe stance, abandoned this position shortly before the referendum under mysterious circumstances.

COURAGE

And yet a third of the British people had the courage and allegiance not to be dragooned and persuaded into voting Yes. The National Front's part in the campaign was not wasted. I personally know that the active membership of one anti-EEC group in Hertfordshire became members of the National Front as a result of contact with us during the campaign, and very active they proved to be on our behalf.

National Front members took part in anti-EEC umbrella rallies, often providing a large section of the march and greatly adding to our credibility. During the actual campaign itself our anti-EEC rallies and meetings in Glasgow, Bristol and Oxford were attacked by the left who considered

that smashing the National Front was more important than opposing the EEC. The Establishment put out the line that only the Communists, and the "fascists" of the National Front were opposing the EEC. The National Front itself was excluded from some of the more 'respectable' televised anti-EEC meetings. All this created a great deal of publicity for the Party which brought in recruits.

WHITE COMMONWEALTH

I do not think that the sole reason for opposing the EEC was the belief that membership would harm the interests of the White Commonwealth, but this was certainly a major factor. Let's look at the White Commonwealth today. True, South Africa was driven out and Britain continues to press for the end of apartheid. But this has not weakened the links. Even today many White South Africans are proud of their British heritage.

New Zealand may have a small population and Australia may be on the road to becoming a Republic: non-whites may well be pouring in while it becomes increasingly difficult for Britains to emigrate there. Thanks to Britain letting them down militarily during the Second World War and economically since, they may well have moved towards the American sphere of influence. Yet the affection between white Britain and white Australia and New Zealand has not diminished. At the Overseas Liaison Department we have received letters from Australian and New Zealand nationalists who talk of 'Mother England' and who say 'although I have never seen Britain I still think of it as home'. This while pointing out that they are Australians or New Zealanders first and foremost.

America has long had designs on Canada and has continually used economic, diplomatic and sometimes military means to bring it into the Union. The Canadians have recently voted to tie themselves very closely to the USA under circumstances similar to the EEC referendum here. But Canadian nationalists oppose this. "We have ceased to be a colony of Great Britain and we don't want to become a colony of the United States," was how one Canadian MP put it at the time.

Nor has affection for Britain died, Canada still contains the descendants of the Loyalists who fought for Britain during the American Revolution, and there are very close links between Scotland and Canada. Canada leads the list of overseas enquiries about the National Front every month.

And so to America. Yes, the 'special relationship' may be a nonsense. Yes the British PM has long been a puppet of the US President. Yes, America has probably done more than any other nation to undermine Britain's position in the world. Nevertheless, there is still very deep and genuine affection between the ordinary white people of both countries, as any visitor to the US will tell you.

LINKS

The White Commonwealth, America, South Africa may well have their problems just as Britain and Europe have. But they are not finished as nations, nor are they totally lost to us. We must maintain our links with them just as much as we must maintain our links with the nation-states of Europe - as nationalists respecting each other on equal terms.

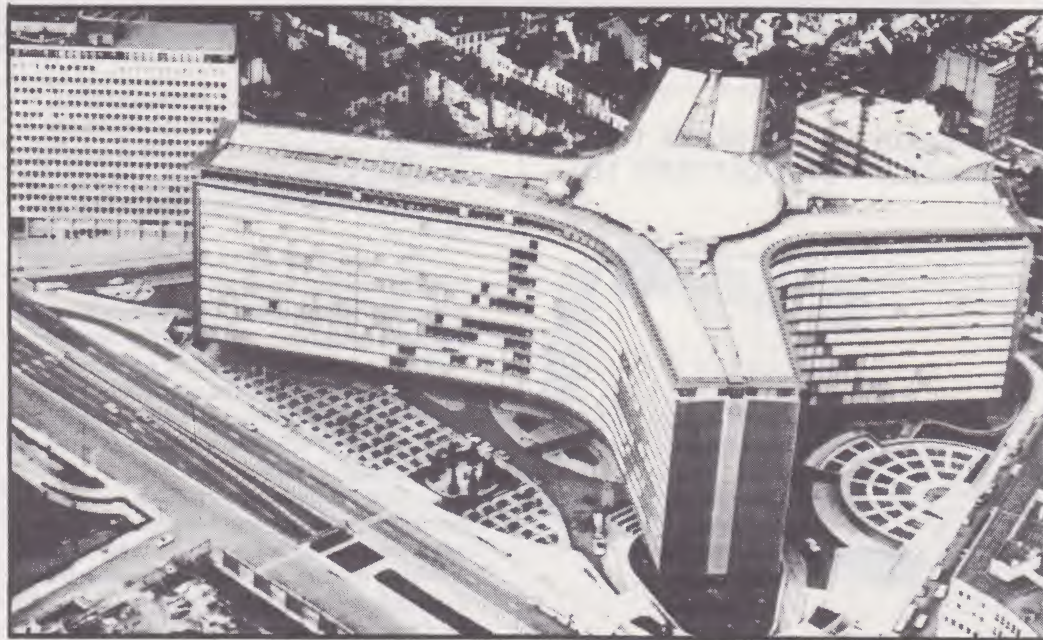
The Empire is dead. I don't wish to dismiss the efforts of our statesmen, government officials, railway builders, soldiers and sailors who worked and died under the blazing sun of India, Black Africa, the Near, Far and Middle East when I say that perhaps this effort would have been better expended in the White nations of the Empire. Yet the White Commonwealth, South Africa and America are the tangible results of our Imperial period and without doubt the best fruit of that tree.

The National Front cannot abandon its anti-EEC policy just because it is an unpopular stance at the moment. It is in fact a principled stance. All other parties have changed their minds. The Labour Party has done a complete about-face. The National Front has remained consistent. Anti-EEC votes at Parliamentary by-elections are in the same region as those of joke candidates, but let's be brutally frank and honest - ours have not been much better recently. Are we to abandon all our policies because the electorate is not voting for us at the moment? No, we will carry on until events and conditions prove our stance to be right and our votes rocket to what they have been previously, and beyond.

We cannot surrender our national independence to Europe just because our sovereignty is under attack from other sources. Are we to surrender the race struggle because we are told the multiracial society is a fact? Our job is to educate the British people so that they need never accept the multi-racial society. We must educate them in the same manner about the EEC.

CON-TRICK

The EEC currently operates a major con-trick. Realising that the British worker has wages and conditions substantially poorer than his continental counterpart, it is trying to sell its social charter of workers' rights directly to British men and women over the heads of the British Government. That the Government is in the wrong or whether or not we like that Government is not the case: the issue is whether or not we want a super-



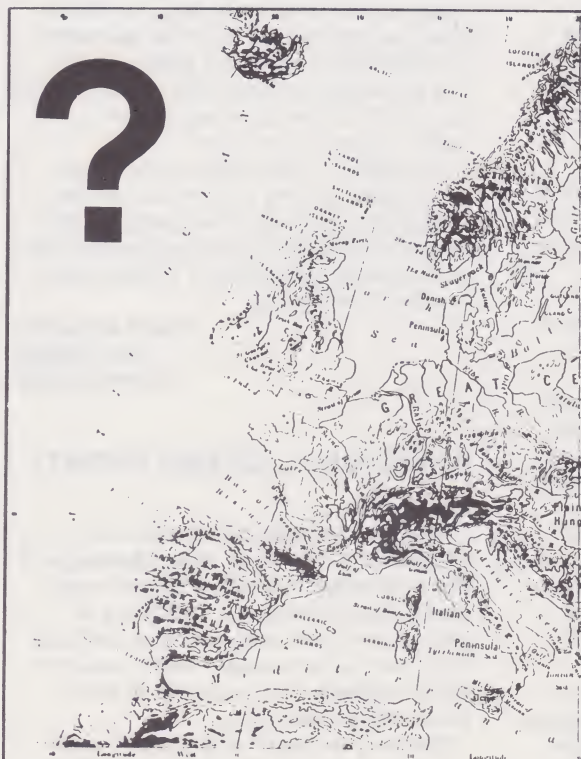
EEC bureaucracy - an expensive threat to British interests.

national government operating over the head of one elected by the British people.

Europe is certainly changing. Is it changing for the better? The fact that some European nations are throwing off the yoke of Communism is to be welcomed and applauded. What will be left behind? A united Germany, with the potential of being a superpower in its own right? How that would affect Britain is a separate subject altogether. Will lots of little states emerge? Will the petty form of nationalism emerge, the kind that gets the idea of nationalism a bad name? Will that petty nationalism cause the flower of the youth of tiny states to slaughter each other over real or supposed territorial disputes?

The situation definitely needs careful monitoring. We as a European state must take an interest. But at the same time we cannot turn our backs on the white nations across the seas; and we cannot afford to reverse our stand on the EEC. British Nationalism is, and always will be, a movement fundamentally opposed to the EEC. We must continue to reject it.

What are your views on Europe and the EEC. Write to Vanguard and let us know!



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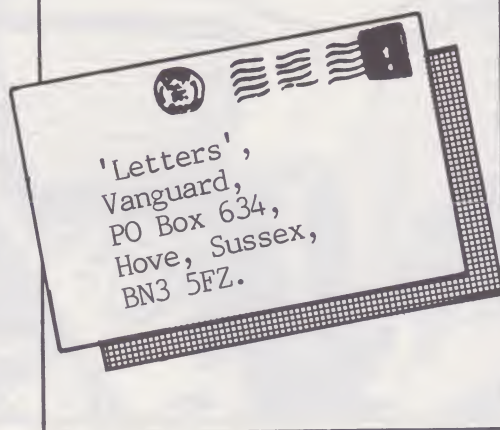
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Readers Letters

**YOUR VIEWS MAKE NEWS
SEND YOUR LETTERS TO:-**



ISLAMIC ARROGANCE

Dear Sir,

In forcibly demonstrating the mindless hysteria, inherent viciousness and arrogance of Islam, the Salman Rushdie affair has - on the face of it - united all shades of national opinion. Without exception Tories, Socialists and the nonentities of the politically insignificant Liberal-SDP have raised their pious voices in condemnation of death threats, effigy burning, violent protests and the rest.

The plain truth is, however, that practically all this mouthing amounts to no more than token response. Nothing at all positive has been done to put an end to Muslim militancy.

The iniquitous Race Relations Act remains, Labour Councils in frontline areas continue to press on with their immigrant-supportive policies, the DPP refuses to prosecute Dr Saddiqui for incitement on the grounds of an insufficiency of evidence.

There are, perhaps, faint signs that the House of Lords is perturbed. Within the last few days a debate on the failure to bring Saddiqui to justice brought comments from various noble Lords which were a faint echo of the views of millions of rational and law-abiding Britons. However, it also brought ludicrous observations from the Bishop of Manchester who, whilst apparently deploring the Muslim standpoint, found time to condemn the racism of gangs of white youths taunting and even attacking Muslims, "the majority" of whom (according to popular cant) want to live peaceful and law-abiding lives.

The debate came to an end with a Government reiteration that the DPP 'himself' had studied recordings of Saddiqui's infamous speech and had decided that they contained no evidence which could be used in a prosecution.

The overall conclusion of the debate appeared to be that the trouble started with the late and unlamented Ayatollah Khomeini and was carried on by a minority of religious fanatics in this country.

Only a political mind could ignore the fact that mass marches and demos - complete with rioting, chanting and placards exhorting the death penalty on Rushdie - are not limited to an activist minority of fanatics. Face any average Muslim with a criticism of his religion and he is immediately reduced to a state of gibbering frenzy!

A more realistic view of the fundamental attitude of our political masters on Muslim activism was provided during a television programme in which a prominent Labour back-bencher was interviewed. When asked what his party thought of the Muslims' actions, he replied that to oppose them would offend the immigrants, risk losing their votes and thus jeopardise the possible election of a future Labour Government.

Successive Governments flatly refuse to publish details of the extent of what they insist on calling racial minorities. It is patently obvious however that the number of voters in those minorities is considered to be a powerful source of political support, with the result that both the main parties are terrified of antagonising them.

We in Britain have now come to the incredible situation in which our politicians cynically disregard the views and welfare of the indigenous population in order to maintain their own power by supporting immigrants. And, inevitably, they use the excuse of racial tolerance to further that shameful policy. Sadly, the anti-racist stranglehold on our media is such that the white population is not made aware of the facts.

It is only in areas where immigrants are rapidly gaining control that white people are starting to realise the extent to which they are being betrayed by the self-seeking hypocrites of Westminster and the Town Halls.

Yours sincerely,
Iain Wilson,
YORKSHIRE.

A NATIONAL GREEN FRONT?

Dear Editor,

Vanguard invites comments and suggestions. I'd like to take advantage of this to present a reaction to the most recent issue (February, 1990). As a journal it is well produced and well laid out. There is a professionalism about it which appeals. I'm not quite so sure about the politics of it.

Pleasing to read Ted Budden's well-

argued piece on why the NF needs to change longterm aims. The fact that the journal opens up to a genuine debate is a plus. Especially welcome is that it is launched by Ted, with his long track record as a trade unionist. When one remembers the mindless union-bashing which featured in NF publications in the Seventies it is refreshing that space is being found for union activists. It was always a disastrous mistake for any Nationalist movement to underestimate the importance of winning the trade union rank and file.

And Ted is undoubtedly right to argue that it is futile to call for Britain's withdrawal from the E.C. Our country has no future as an offshore island. At the same time, it is also true that (as the Green Party is currently examining) there is a need to work out the precise relationship of national identities within the framework of a Europe of the Europeans. What a pity, then, that Ted is still held back by his blinkered view of Eastern Europe. It is unthinkable to imagine an expanding and united European superpower which excluded countries such as Hungary, Poland, Bohemia, Slovenia, and the Baltic states.

The reason for Ted's restricted view lies within the old Nationalist tradition of total hostility towards the Left. From this it follows that he has little sympathy with the Slav and other nations whose political systems are being radically reshaped, yet these nations are all ancient members of the European family, and they are infinitely more compatible with Anglo-Saxons than are the Latins of whom Ted seems to approve. In any case, is it really a matter of celebration to see East European social-economies (however badly deformed) replaced by "Coca Cola civilisation"?

The mutual hostility of Nationalists and Socialists was always a false dichotomy. If we are to have new thinking, should this not include a fresh look at what Marxism may have to offer? If various Marxist predictions have proved to be unsound, this does not alter the value of the analysis of early Capitalism made by Marx and Engels. Nor does it detract from the essence of the Marxist recognition that "life is struggle", which is no more than an acknowledgement of the dialectical conflict behind all forms of evolution. The sterile "anti-Leftism" that has so bedevilled Nationalists is amongst the baggage that needs to be cast overboard. Just as the Marxist Left also has to have a radical re-think, and not least on the matters of nationalities, race, religion. For both schools of thought it is case of - back to the drawing board!

For the NF, it would appear to me that amongst other questions it is necessary

to examine whether there is any purpose or feasibility in attempting to create a separate mass political movement centred solely around a racial programme. It has always been clear that it was absurd to write off, or to ignore, the millions that participate in the ranks of Organised Labour. It is not the Labour Party that is referred to here, but the nine million trade unionists - the best and most articulate elements of the working class. At a time when the Communist bloc is in disarray, it is hardly surprising that a certain amount of glee is apparent in NF literature. This is predictable, yet still disappointing. A measure of restraint would be more appropriate. It is far too early to write off Communism, and it is certain that a Socialist tradition will continue in our own country.

This does not mean climbing into bed with the Labour Party. It does mean taking a more positive view of the millions of ordinary trade unionists who are sceptical of the Labour leadership's vacillations and posturings. Many of these rank and file militants can be won for a sensible programme of social reform within a national and European dimension, and most especially if this includes a curb on the excesses of commercialism and promotes protection of the environment. Green issues are not academic to the average worker who is every day confronted by employer indifference to work-safety and the quality of life.

A clue to the way forward may be contained in *Vanguard's* article, "Fighting the Green Fight." A knitting together of our nationally-minded elements with the mass trade union movement, in alliance with the saner elements of the Greens, offers an exciting perspective. I hope your debate deepens and that it will consider some of these ideas also.

John Christian,
SUSSEX.

BRITAIN?

Dear Editor,

I write to you on a matter of great concern to me, and which I consider to be of no small concern to the National Front.

Recently while on a coach tour in Europe, my wife and I were given a form and asked to fill in details of name, address, nationality, for the use of the hotel at which we would be staying. Later we were asked by our courier when referring to the form, why had we filled in nationality English when everyone else had put British, he went on to say "it does not really matter but it's easier to put British." We were appalled at this man's ignorance and it required several drinks and much explanation of the fact that as my wife and I are English, then it follows that our nationality is English.

I am most concerned therefore that at this time when peoples around the

world, particularly those in the Soviet Union, are crying out for their own national identities to be recognised, that we in the National Front ourselves ignore the facts of our own national identities.

I myself as I have said am English, and the banner that I live under is the Union Flag, the banner of the National Front is the Union Flag, the banner of the United Kingdom is the Union Flag. My flag is my national identity either as the Cross of St. George, or as a whole as the Union Flag. There is not, and never has been a British flag.

The terms Britain, British, and British subject encompass too many different peoples and nationalities to give any identity, except perhaps White, Black, Brown, or Yellow, British. It well benefits the government and the internationalist clique to group us all together as a multi-racial, multi-national, multi-religious mass, but does it in any way benefit the indigenous population of the United Kingdom, indeed it does not.

The fact that we of the National Front know the difference matters not at all, when the people we wish to reach do not. I am sure that at some time or another when speaking of National Front racial policies you have heard the view expressed, "But they are British and have every right to be here", much time and effort is then required to put the matter straight. I believe that the distinction should be made, we are concerned with the peoples and nations of the United Kingdom, our flag is our testament to this fact. The peoples of the United Kingdom have great pride in their individual nations which unfortunately is in the main only to be seen on the terraces at international football matches and the like. However this pride and energy can be tapped and applied to much broader issues concerning their nations and their individual aspirations. One quality that the people of the United Kingdom have is that they consider themselves superior to any other peoples, a fact which was demonstrated time and time again during the building of the Empire. This quality however has been allowed to lapse somewhat, but I believe we can bring forth this quality and use it to great advantage.

The government has created an us and them situation with concessions made and laws enforced to the benefit of the immigrant British, divide and conquer appears to be the motive, and as far as the indigenous population is concerned it is working remarkably well for those for which it is designed - with our people being relegated to the position of second and even third class citizens in their own countries. We must make our people aware of who they are. A nation is its people and the peoples and nations of the United Kingdom are our prime concern. To term our people British is to rank them alongside the immigrant parasites that infest our

lands. I say therefore that we should at the least do our people the honour of addressing them by their proper title, citizens of the United Kingdom, whether of England, Scotland Northern Ireland, or the principality of Wales as a first step to regaining their lands from the invader, and giving them their self esteem.

I urge readers to give every consideration to my proposal that the Britain, British stance be abandoned and instead United Kingdom be adopted as more representing the nations and peoples which are our greatest concern.

Yours Sincerely,
K.E. Jowsey,
DEVON.

FRENCH LETTER

Dear Editor,

When I went to England last year, my first opinion when I arrived at Heathrow Airport was that British Governments are as criminal as the French: Mitterrand, Chirac and Thatcher are united to yield respectively France and England to the Coloured, Arab and Muslim peoples.

This phenomenon already amply justifies the right fight of ethnic, ecological and cultural preservation assumed by the National Front in Great Britain and many militants of a party like the Front National of Le Pen (unfortunately too much liberal at the moment) in France.

The second point of OUR fight is the war against Marxism (which is a class war based on internationalism and collectivism) and against Capitalism's dictatorship (which means the exploitation of the salariat) which makes the law in Western Europe.

The global reign of multinationals and cosmopolitan lobbies, Communism's criminal expansion, laxism and liberalism, must be stopped by the establishment of a sovereign national state guaranteeing order. The establishment of real social justice by the application of a politics resolutely based on an equitable co-operation between the different social classes (and supervised by the State) is necessary for the survival and heyday of White people.

Total repatriation of Coloured, Arab and Muslim populations, social justice, preferential relations between White peoples' countries: this is the nationalist fight illustrated by our common symbol: the Celtic Cross.

Richard Londiche-Runes,
Paris,
FRANCE.

NEWS FROM POLAND

Dear Editor,

Thank you very much for your letter and for the copies of *Vanguard*. I found them interesting and helpful (in what way I will explain later on in my letter).

Continued on Page 27.

Portrait of an IRA Hero

IN BETWEEN killing people and blowing things up, Irish Republicans spend a great deal of time drunkenly singing the praises of killers and bombers now fortunately long dead. In the process, giving the impression that, whatever shady characters infest the ranks of today's Provoos, in the 'Good Old Days' of 1916 and all that the "Boys" attracted a better class of Fenian. But a closer look soon reveals that the Republicans' plaster saints have pretty dirty clay feet.

Take Patrick Pearse, for example. Proclaimed "first President of the Republic of Ireland" and "Commandant-General of the Army of the Irish Republic" on the steps of that "Republic's" entire territory at the time, Sackville Street Post Office in Dublin, in Easter 1916, and subsequently one of the foremost "martyrs of the Irish Revolution", star of song and slogan ever since to every shade of Green from John Hume to Gerry Adams.

Look behind the songs and slogans to the facts, for example read his main biography, *Patrick Pearse - the Triumph of Failure* by Ruth Dudley Edwards (published by Faber and Faber, 1979), and you will see a very different picture. For a start, "Provisional President of Ireland" Pearse, Scourge of the Sassenach, wasn't even Irish himself. He was the son of an Englishman who moved to Ireland (to exploit the Irish, no doubt!) and married a local woman. When Pearse wrote the ringing 1916 Declaration of the Irish Republic, calling on Irishmen to rise "in the name of God and the dead generations" he forgot that half of his own dead generations were resting in English graveyards.

The great "Champion of the Irish people" didn't in fact like them very much. As he admitted in an "open letter himself", in *An Barr Buaidh* (The Trumpet of Victory), "Pearse, you are too dark in yourself, you don't make friends with the Gaels, you avoid their company. When you come among them you bring a dark cloud with you that lies heavy on them. The fellow who was talkative before you came falls silent. The fellow who was laughing before falls into a melancholy fit. Is it your English blood that is the cause of that I wonder".

The emigrants in the U.S.A. who sing the praises of Pearse over their pints before dropping a few coins into the collecting box for his "Ould Cause" (killing people and blowing things up) might be interested in reading what their hero said on August 27th, 1904, he really thought about them: "Let us plainly tell the emigrant he is a traitor to the Irish state. . . deserters who have left their posts, cowards who have refused to work, although work is to be had."

None of which stopped the "Martyr to



WILLIAM TAGGART

*find that some
Republican plaster saints
have rather dirty feet of
clay!*

Principle" Pearse from undertaking a lecture tour of the US in February 1914, telling the "traitors and cowards" what great lads they all were before passing the hat round, raising lots of cash not for "the Cause" but for Pearse's own pocket.

"IRISH FAULTS"

Nor did the rising generation of the Gael fare any better in Pearse's eyes. "The two gravest faults of Irish children" he wrote in the Gaelic League journal on April 6th,

1907, "are a certain lack of veneration for the truth and a certain thoughtlessness in their treatment of weaker or more sensitive companions, as well as of dumb animals, amounting often to primitive cruelty". In other words, according to Patrick Pearse, Irish Children are liars and bullies - a strange view for a 'patriot' to have.

However, Pearse's contempt for the Irish did not extend to one section of the population - little boys. As you can read for yourself in Mrs Edwards' biography, the great Republican hero frequently shared the beds of 12-year-old Irish-speaking peasant boys. He said he was "improving his command of the spoken language". What he was actually doing can easily be gathered from some of the "poems" of this leading Republican cultural figure, discreetly written in Irish but for some reason seldom quoted in *Republican News*. For example, Pearse's *Little Lad of the Tricks*, which in translation goes like this:

"Little Lad of the tricks . . . Child of the soft red mouth,

Raise your comely head, till I kiss your mouth . . .

*There's a fragrance in your kiss, that I have not found in the kisses of women,
Or in the honey of their bodies".*

Clearly, the bond of "revolutionary solidarity" between Irish Republicans and "Gays" is not as recent a thing as you might have thought!

LOYAL BRITON

Nor was Pearse's "hard-line Republicanism" quite as deep-rooted as the songs make out. He stated out in 1896 by joining the Gaelic League, which had been founded three years earlier by Standish O'Grady, a loyal Briton, whose aim was not to break the Union but to save an ancient language and culture which has deserved better than its later supporters, bearers of such time-honoured Gaelic names as Adams and Morrison.

From 1893 to 1918 the President of the Gaelic League was another Protestant, Douglas Hyde of the staunchly Unionist Trinity College Dublin. The later "President of the Republic" Pearse, who became editor of the League journal, *An Claidheamh Solais* (The Sword of Light) in 1903, for most of his life put forward the view that the "independence of Ireland" was unimportant. What mattered was saving the language. Anyone comparing the fortunes of the Welsh as a part of the British nation, with the dismal collapse of Irish under such "independence" will see his point.

The Republican hero's "Road to Damascus" conversion owed less, it seems, to seeing the light than to a desperate need

for money. By 1913, Pearse was deep in debt, thanks to the failure of his private boys school, in which no doubt he hoped to teach Little Lads some "Tricks" (he let certain Gaelic-speaking peasant boys on whose brows he claimed to see "the hero light shining" attend free of charge).

He discovered from writing to the Irish-American John Quinn - who in between funding Republican causes wrote that the Irish were "a race of spongers" - that the streets of Boston and New York were lined with gold for any "Son of the Ould Sod" who was prepared to rant and rave loudly enough against the "Ould Enemy", England. So Pearse joined the Irish Republican Brotherhood (forerunner of the IRA we all know and love!) and, having thus established the greenness of his credentials, set off cap in hand across the Atlantic.

Damning the English (except, presumably, his own family!) and even calling for an Irish Kingdom ruled by a German Prince (no worse than an Irish Republic ruled by a Latin-American President - De Valera - I suppose!), our Patrick raked in the lolly.

Back in the Ould Sod, his debts repaid, Pearse ended up "President and Supreme

Army Commander" of the "1916 Republic" more, as historian Ruth Edwards put it, "through accident of circumstances than because any of his confederates recognised his right to the laurels". The Supreme Commander's first military campaign was nearly nipped in the bud when, with his rebel legions paraded for action, Commander Pearse at their head, up ran his sister, Mary Brigid shouting "Come home Pat, and leave all this foolishness!" Fortunately for the rebel cause, James Connolly, the Communist who was really in charge of the Rising, bellowed to the IRA column to form up and march off, leaving their gallant Commander-in-Chief to disentangle himself from his sister's apron strings and run after them.

DUBLIN RACES

Once the "Army of the Republic" had siezed its Post office (largely because the British troops were away watching Dublin Races at the time!) Commander Pearse, like many leading Republicans, before and since, was much heard and little seen. Whilst his troops faced the Crown forces' gunfire, the first "Supreme Commander" of

the IRA returned a withering barrage of "war bulletins, backed up by the grandiose "Proclamation of the Irish Republic" from the safety of a back room. In the end, the Hero of the Republic had to throw down his still-smoking typewriter and come out with his hands up, as the real Army restored order.

The rest of the "national uprising" outside Dublin, admittedly, fared even worse. Its leaders never even pressed a space bar in anger, since on the appointed hour they declined to join Ireland's dead generations and chickened out, calling the Great Rebellion off. The rank and file Irishmen in whose name all this went on, instead of flocking to the rebel banner, looted shops wrecked in the Dublin fighting and booed the rebels.

After they were executed, said Irishmen changed sides, and the conversion of Patrick Pearse, half-Englishman, paedophile pervert and typewriter warrior into Padraig Pearse, Hero and Martyr, began in a thousand bars over a million pints of Guinness. And the Republican legend arose, as usual, less as a phoenix from the ashes than as a froth from the ale . . .

LETTERS

Continued from Page 25

As far as I know there is only one Polish newspaper published in English now - *The Warsaw Voice*. I do not think that you would find it interesting because it is full of pro-government propaganda and multiracial ideas. As you probably know our government is mostly Jewish-Zionist now with the Prime Minister Tadeusz Mazowiecki being a Jew also, although converted to the Christian faith.

Our media is full now of pro-Israeli and Zionist propaganda and whoever opposes that fact is called anti-semitic chauvinist and Nazi. Out of the frying pan we fell into the fire - from Communism into Zionism. If I come across anything worth reading in that paper I will send it to you if you wish but I am assuring you that it is not worth reading at all.

I found *Vanguard* not only interesting but helpful too because I used it as a weapon of defending British Nationalism and the NF last Friday.

At the University we had a lesson of which the subject was "A concept of multiracial society and racism in Britain". Our teacher based her views on David Y. Smith's *Facts of Racial Discrimination in Britain*. But I and Paul, a friend of mine, came armed with *Vanguard*, *The Flag*, *And Introduction to the National Front*, NF leaflets and stickers.

We were able to smash all of Smith's

prejudices against the NF. We presented a short history of the NF, an outline of its policy and present state of affairs in your country. *Vanguard* was of great help to us. Our teacher and fellow students thought about the NF in terms of Nazi and stuff like that. We told them about the real face of Nationalism and about discrimination of British people and preferential treatment for black immigrants, about crimes that strangers commit.

I presented our teacher *An Introduction to the National Front*, *The Flag*, *Vanguard*, some stickers and leaflets to enable her to broaden her horizons, and horizons of other students and teachers. We always spread the word of British Nationalism during our lessons.

With best wishes,
Name and address supplied,
Lublin,
POLAND.

EUROPE

Dear Sir,

Re Ted Budden's article in the last *Vanguard* vis-a-vis the EEC I must say I agree with a lot of what he says. Europe has now become too small, too weak and too fragmented for its various small constituent nations to survive alone. How could Britain in isolation hope to compete economically in a world dominated more and more by Japan to take just one non-European country in an increasingly dangerous position of strength.

What Europe needs is not, of course, the EEC per se - rather it needs close co-

operation at least, and organic political unity at most (at least within the related nations of Northern Europe). I'm as much against the EEC as anyone - as is Ted Budden - but things have, in many ways, gone too far and too fast for the recent course of history to be reversed entirely.

The racial nationalist case against the EEC is not a good garner of votes for us - most people accept the EEC now, and are only too willing to swap intangible 'national sovereignty' for the few benefits that EEC membership bestows - eg the European Social Fund.

One last thing - Ted Budden speaks of how 'we are not Little Englanders', but *racial nationalists*'. Sage words, Ted. The racial nationalist's loyalties are first to race and only then to territory. France, Holland, Ireland, Sweden and Belgium etc are - or should be - of just as much concern to us as Britain.

Yours sincerely,
Dick Cardmore,
Essex.

DATE FOR YOUR DIARY

National Front Rally in Wigan
20th May 1990

Contact your local Organiser or
telephone 021-783-3564 for details

Challenging the Left/Right Dichotomy

**TOM
ACTON**
reviews
a new book
by a former
stalwart member
of the
Communist Party



AT FIRST SIGHT *Seeing Red - Being Green* might not seem a book that would interest the average Nationalist. It's the autobiography of a former long-serving official of the Communist Party, who is now into eco-politics and the Green Party. One can easily imagine Nationalists complaining that "He's just an old Red who's left a sinking ship, and followed the trendies into the Greens . . ."

But that would be a mistake. The author Dennis Hill left the CP many years ago, long before events in the East made it more fashionable to be an ex-communist than a communist. Nor can he be dismissed as a poseur who is into 'Greenism' because it's fashionable - on the contrary he is very much his own man; someone who with the benefit of unusually wide experiences has independently developed his own distinctive political ideas. And these ideas will be as interesting to most Nationalists as they will be unsettling to most Greens.

So what is it all about? What does *Seeing Red - Being Green* have to say? It's a substantial volume of almost 600 pages and it covers a wide range of topics.

Firstly it's a fascinating social history, in particular of the author's reminiscences of the pre-war Brighton in which he grew up. There is an old saying 'The past is a different country - they do things differently there' but Mr Hill succeeds in bringing to life that perennially peculiar historical period of 30 to 50 years ago: a period that is part of the

personal memories to one half of the population but which is outside the memories - and often the comprehension - of the other, younger half.

Secondly it's an account of forty years political activism, within the Communist Party, at both a local and national level, and the Trades Union movement. Nationalists may find a certain sense of *deja vu* here, since some of the problems faced by the CP in the Fifties and their solutions, for example, seem remarkably similar to those faced by us now.

INTERESTING

However it's the differences between the situation of the CP and the NF that are the most interesting. Whilst Nationalism is essentially socially isolated the Communists operated as a part of a broader 'labour movement', and it was this that gave them their strength.

But Mr Hill's Communist activism wasn't confined to Britain only - he served in Eastern Europe for many years on the staff of the Communist International Union of Students. At this period in the Fifties Dennis Hill's experiences began to shake his faith in traditional Marxist-Leninism, as preached and practiced in Eastern Europe. Witness, for example, his comments on the Hungarian Uprising of 1956: " . . . before long the British *Daily Worker* was parroting the Soviet line, that a counter-revolution had been attempted in

Hungary and that this had been thwarted due to the 'fraternal assistance' of the Soviet Union. In Prague, we all thought differently. We could not overlook the fact, played down by the *Daily Worker* and other Communist publications, that after the Red Army had terrorised Budapest into submission, practically the entire Hungarian working class staged a prolonged General Strike. This went on for days."

There is a lot about Eastern European politics in *Seeing Red* and there it is perhaps significant that it has 'stood the test of time', that is to say that the unpredictable changes that have taken place haven't disproved significantly any of the theses in it. Rather the changes surely represent the consequences of the flaws in the system analysed by Mr Hill.

The book also records Dennis Hill's many travels around the world - in Eastern Europe as a Marxist, in the Far East as a serviceman in an army of occupation (an odd role for a pacifist) and in America - travels that turned out to be significant in shaping his political views, since first hand observation lead him to reappraise his Marxist views on nationality and nation-hood - of which more anon.

Additionally *Seeing Red* also attempts some fairly major historical re-evaluations, especially relating to the aims and conduct of the combatants in the Second World War. His conclusions would be remarkable in any context, but seem especially so coming from one of a far-left background. Despite being a history graduate of Sussex University Dennis Hill doesn't simply churn out the usual Establishment line. I leave it to you to read *Seeing Red* to discover the case Mr Hill actually does argue; suffice it to say it shows a remarkable honesty, and fairness to all parties.

And amongst all this he even manages to stick in the odd bit about Dennis Hill in his autobiography!

PARALLELS

Many readers will find a number of parallels between Dennis Hill's writings and those of others - particularly Douglas Hyde and Douglas Reed in the Forties and Fifties.

Like Hyde, Hill was a dedicated Communist Party member, who came to doubt that Marxism had all the answers. The similarities with Reed relate more to writing style - mixing together travelogues, reminiscences, and political analysis. Personally I liked the style. But I'd admit it might not be to everyone's taste.

As I mentioned before it's when he touches on the subjects of ethnicity and nationality that Dennis Hill is likely to raise most eyebrows amongst old comrades. Chapter 2 gives an early warning of shocks to come: "It is a mystery to me why the English people should wish to dilute their heritage, diminishing the Anglo-Saxon quality of their nation, by turning it into a hybrid mixture of non-European races.

There has long been a marriage with the non-Saxon inhabitants of the British Isles - the Scots, the Irish, the Welsh. Bonds of language and ancient history tie them all together with the English. This is sufficiently rich mixture. one cannot think the balance needs to be upset by grafting on completely alien races which are not even European."

After cogently arguing that the Left needs to re-evaluate its stance on ethnic and national issues Dennis Hill concludes *Seeing Red - Being Green* with this plea: "the enmities of the second War must be buried. For centuries Europe was the centre of the world state. It will be so again. All the other developed nations - the US, Australia, South Africa, Latin America, derive their culture, their economic systems, their architecture, their very languages - from Europe. This ancient continent is due for revival. It will once again be the centre of the civilised world. The core of this new power - independent of both the USA and the USSR - will be the combination of the best qualities of the Nordic and Western Slav peoples."

It is encouraging to note that despite taking a radical line on the significance of national and ethnic factors *Seeing Red* seems to have been well received in many 'left' quarters. To quote from a few review comments that have been made:- "An impressive volume" - Lord Murray (formerly Len Murray, TUC General Secretary).

"I have read your book with great interest and I should like to congratulate you on it" - Ben Pimlott, editor of *Samizdat*.

"A good interesting book and very compulsive reading" - Reg Osborn (former Trades Council president).

"It says so much that I agree with" - Ethel Osborn, former Brighton Labour activist.

"I am looking forward to reading it" - Eric Heffer. (What Mr Heffer will say after he's read it remains to be seen. . .)

SIGNIFICANCE

Inevitably there are some things in this book that many Nationalists will disagree with. For example, I personally cannot agree with Mr. Hill's exposition of the historical basis of the problems in Northern Ireland.

But this shouldn't detract from the overall significance of *Seeing Red - Being Green*. I would suggest there are three lessons in particular that readers - of whatever political persuasion - will learn from it.

Firstly - as mentioned above - the need to work as part of a broad mass-movement.

Secondly the need to jettison old political classification, to break out of the straightjacket of the old left-right dichotomy, to rethink old dogmas, and work for new political re-alignments. This is something which, I believe, Nationalists are especially capable and willing to do.

Lastly - but perhaps most significantly - *Seeing Red* teaches respect for one's political opponent. Since we normally only encounter Communists in street confrontations we naturally tend to forget that many Reds get involved in politics for genuinely good reasons. Mr Hill's initial motivations in becoming a Communist were clearly to better the lot of ordinary working people - if Communism doesn't do so that doesn't



"THE GOOD OLD DAYS". The leadership of the Communist Party before the war when the CP did attract many idealistic and intelligent people. ABOVE: The CP Executive in session. BELOW: Leading Party members. Phil Piratin, third from right, was a Communist MP.



detract from the sincerity of its adherents.

This leads on to a wider point - and one that the far left in Britain, which is notoriously intolerant of the views and motivations of others, would do well to learn. Obviously when considering the political views of one's opponents one can see their negative qualities only too clearly - but the mistake that is then all-too-often made is the assumption that one's opponent holds these views **because** of their negative qualities.

Thus whilst I believe that the internationalism of marxism threatens the ethnic and cultural diversity of humankind it would be a mistake - I hope - to think that all Marxists are Marxists **because** they want to threaten that diversity. Mostly simply believe their internationalism promotes peace and harmony - laudable enough goals in themselves.

The anti-racist left is right to point out that a negative and nihilistic form of racialist and

nationalist politics could lead to great suffering amongst non-Europeans. But they are grotesquely wrong to promote the lie that ordinary Nationalists are Nationalists **because** they want such sufferings to occur, rather than concede that we wish to preserve and develop the differing and diverse cultures which enrich the world - particularly, of course, our own European one.

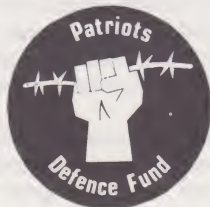
To conclude - overall *Seeing Red - Being Green* is an interesting and thought-provoking book to read. Many will agree with much in it, few will agree with all in it - but then disagreeing on occasions with the author is half the fun of reading a book!

SEEING RED - BEING GREEN is available from Vanguard Publications. P.O. Box 634, Hove, Sussex BN13 5FZ for £8.95 including p&p.

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VANGUARD ENTERS THE COMPUTER AGE!

VANGUARD magazine is at long last entering the computer age. The possible benefits of computerisation have been discussed in Nationalist circles increasingly over the last few years, but hitherto the costs have been substantial and the benefits have never been quite as great as the glossy brochures of many computer manufacturers would suggest.

In particular the benefits of 'Desk-Top' Publishing were greatly exaggerated at first, since there were great limitations to the work that could be done on them. However over the last few years the computing power of personal computers has increased dramatically, whilst the costs involved have decreased significantly.

Consequently the time is now ripe for Vanguard Publications to 'take the plunge', and start to invest in new technology. We aim to learn from some of the mistakes made by others: for a start we won't rush in to buy every fancy - and highly expensive - gadget that computer salesmen rush to sell us. Instead we plan to invest progressively in new equipment over the next twelve months.

As a start we have acquired an Epson PC AX personal computer:- for the technically minded of our readers this boasts a 640K central processing unit, a 40 megabyte hard disk, and ports for both 3 1/2 and 5 1/4 inch 'floppy' discs. This is linked with a 24pin dot matrix printer.

The main benefits of this will be felt by subscribers to this publication, as all subscription records will go on computer. We should be able to despatch subscription copies of 'Vanguard' rather more efficiently in future. We should also be able to offer a progressively more efficient book sales service as well.

The word-processing utilities will also be utilised, and this should make article writing a bit easier! As an experiment we shall also be doing a small amount of type-setting by computer - this page for example is typeset on computer. Vanguard is normally typeset in full on a high quality photo-typesetter, and we are well aware that we cannot yet match such equipment for quality of output. Thus for the present the bulk of our pages will be photo-set.

Once we have upgraded our software our next aim will be to purchase a high-resolution laser printer. This is an area where DTP technology has massively improved over the last few years - it is now possible to produce some very attractive and professional looking text and artwork by laser printer. This will greatly improve the ease with which 'Vanguard' can be produced. At present everything you read in these pages has had to be typed twice - once by the author, and once by the typesetter. But in future it will be possible to generate a typeset magazine directly from the authors' articles, typed onto discs.

After that we shall start to purchase a variety of other equipment - modems, so that various 'Nationalist computers' can talk to each other, and scanners etc.

It's probable that the average reader won't, notice much difference after 'Vanguard' has computerised itself - the magazine will probably look much the same as at present. So what is the point of the exercise?

The point is this: at present too much time and money is spent simply producing Nationalist literature; not nearly enough resources are devoted to promoting it, and putting copies into the hands of new readers.

The computerisation of 'Vanguard' will enable us to cut our costs of production, thus more cash will, for example be available to send out sample copies to targetted groups and individuals. It will also make fund-raising by our mail-order books service rather more effective.

But more than this it will save on manpower. Time that could be better spent on researching and writing is all-too-often tied up in mundane production/administration chores. Time that could be better spent in promoting and distributing 'Vanguard' is being concentrated on its production.

All in all modern technology can be utilised to make Nationalism a very much more effective political force in Britain. If we Nationalists can take full advantage of the 'information technology' revolution we can use it to put the Nationalist case to a wider audience than before. 'Vanguard' magazine intends to play its part in the new computer-age Battle for Britain.



* The editorial staff of 'Vanguard' scratch their heads in baffled amazement as they try to figure out how their new toy works. As 'Private Eye' would put it: "New technology baffles pissed old hacks"...

GLORIANA

By ANDREW LIGHTFOOT



IN ELIZABETH I (1533-1603), the last of the Tudors, daughter of Henry VIII and Anne Boleyn, England found her purpose and destiny most worthily and exquisitely expressed. Elizabeth's glory rests upon three principles: her wisdom, her patriotism, and her hatred of foreign domination.

When she became Queen in 1558 Europe was dominated by one great power - Imperial Spain - whose ruler, Philip II, became the champion of Mary Stuart, Queen of Scotland, whom the Spanish, and some English Catholics, regarded as the legitimate queen of England. To delay a Spanish attack, Elizabeth played with six offers of wedlock, but never married. Her only real love affair was with the English people - no one could uproot them in her heart.

However, events moved swiftly: a Spanish fleet, the so-called "Invincible Armada", was assembled, and on Monday,

July 29, 1588, it confronted the English fleet off the coast of Flanders. The Spaniards, beaten by the superior gunnery and tactics of the English ships, did not afford an opportunity for Elizabeth's land forces to show their mettle. It was the sea-dogs of Devon and the South-West, led by Francis Drake, who removed for ever any danger of a Spanish invasion of England.

At Tilbury camp on the Essex bank of the Thames, which would have come first into conflict with the Spanish army had it succeeded in landing, Gloriana rode through the ranks wearing steel armour, knowing that honour demanded that she should be with her men. She addressed them thus: *"I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects. And therefore I come amongst you at this time not as for my recreation and sport, but being resolved, in the midst and heat of the*

battle, to live or die amongst you all - to lay down for my God, for my kingdom, and for my people, my honour and my blood, even in the dust. I know that I have the body of a weak and feeble woman, but I have the heart of a king, and a King of England too, and think full scorn that Parma, or Spain, or any prince of Europe, should dare to invade the borders of my realm."

Such were the conditions which stimulated the genius of William Shakespeare, whose intense Nationalism is clearly seen in plays like "King John", which ends with these lines:

"Come the three corners of the world in arms,

And we shall shock them. Naught shall make us rue,

If England to itself do rest but true."

Elizabeth was the embodiment of England and never once left her country. *"Far above all earthly treasures",* she declared, *"I esteem my people's love."* *"In her progress",* wrote Edmund Bohun in "The Character of Elizabeth" (1695), based upon a history of the reign, written in Latin by a Scotsman, Robert Johnston, *"she was the most easy to be approached; private persons and magistrates, men and women, country people and children, came joyfully, and without any fear, to wait upon her and see her. Her eyes were then open to the complaints of the afflicted, and of those that had been any way injured; for she was never seen angry with the most unreasonable or uncourtly approach."*

The age is notable for the increased social justice, with the Statute of Apprentices (1563) attempting to regulate labour and wages, and the Poor Law of 1601 making each parish responsible for the care of its own poor. In addition, many Universities and Grammar Schools were founded. The success of Elizabeth's reign made England an autonomous State, with the lowest taxes in Europe, and established the Anglican Church as a National Church.

We rejoice in the defeat of the Armada because it, more than any other victory, reflects the deep character of our land; because it is concerned, not only with a great monarch, and politicians, and soldiers, but with the ordinary people of England, who enriched the English Nation with warm flesh and blood, with true national consciousness, and whose strength and vitality lives on in us, their descendants.

In our fight for racial and national survival, we must remember that, as every day increases our understanding of the past, it must increase our guidance for the future; and if we do not resurrect the courage of our ancestors - courage that defeated the Armada - then centuries of heritage will be taken from us. Above all else, we must preserve our Race. And that would really please Gloriana.